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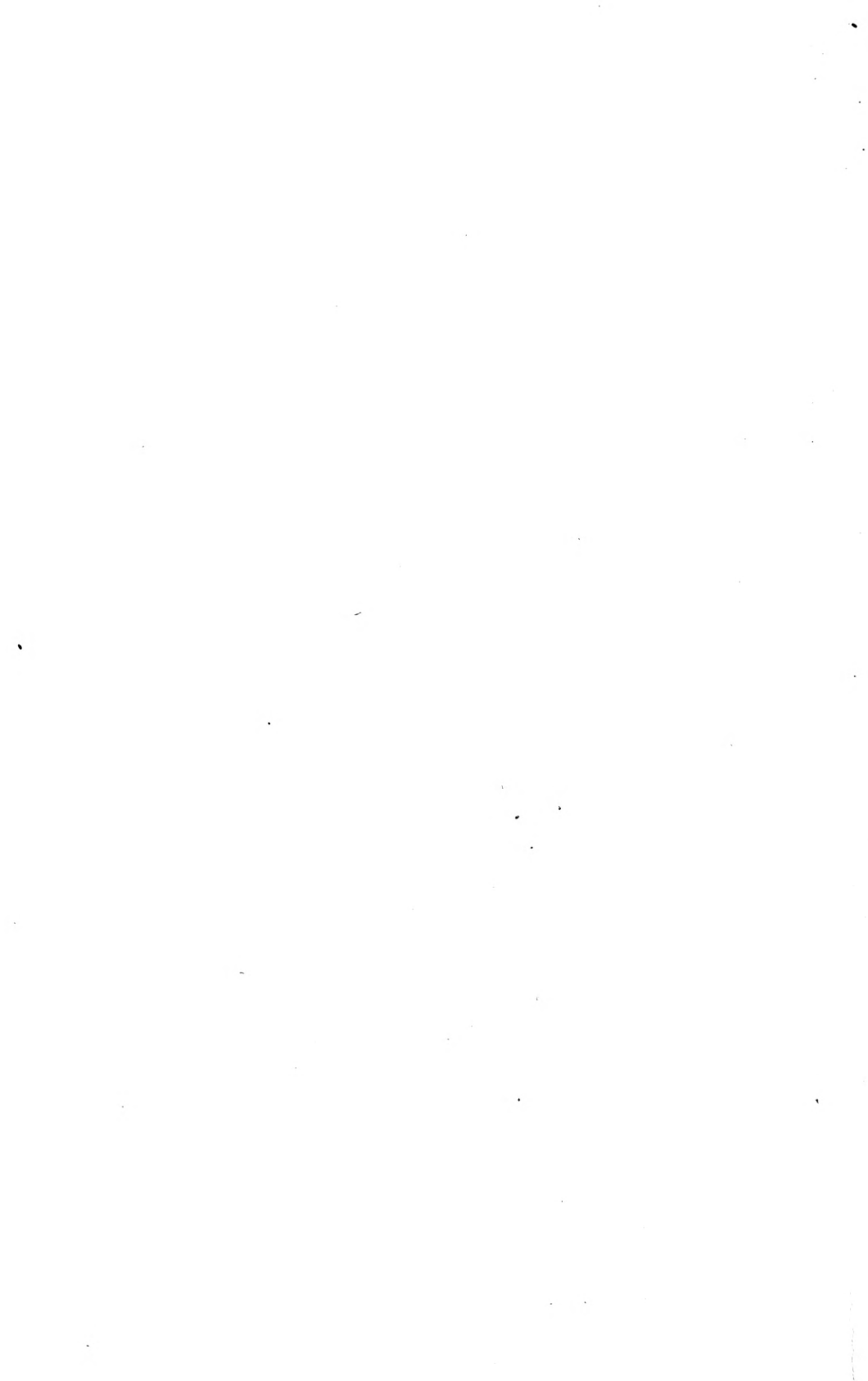
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A N

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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*SECOND THOROUGHLY REVISED EDITION.*

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NEW YORK:  
JOHN WILEY & SON,

15 ASTOR PLACE.

1871.

Entered according to Act of Congress, in the year 1871,  
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## P R E F A C E.

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

# P R E F A C E

T O T H E S E C O N D E D I T I O N .

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THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.



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Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-  
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-  
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page , and give the equivalent of each.

## § 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָהַע) <i>ah<sup>a</sup>hha</i>
Palatals	ג	י	כ	ק	(גִּיכָק) <i>gīkhak</i>
Linguals	ד	ט	ל	נ	ת (דַּטְלֶנֶת) <i>datleneth</i>
Dentals	ז	ס	צ	ש	(זֶסְצָשׁ) <i>zastsash</i>
Labials	ב	ו	מ	פ	(בִּימָפּ) <i>būmaph</i>

ר though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק	ת	Aspirates and Mutes.
		ג	כ			
		ד	ט			

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words *אֵתָן מֹשֶׁה וְכֵלֶב* (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. *א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר*.

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

### § 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהוֹי *eh'vî*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *û*; א or ה for *ā*, and in some cases for *ē* or *ō*; ě was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bîn* or *bēn*; קֹם *kôm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē*; תְּשׁוּבָנָה *t'shūbhēnā*.

#### § 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>	
Kā'mets	ā	Pat'tahh	ă	Hhī'rik	ī or ĭ
Tsē're	ē	Se'ghōl	ĕ	Shū'rek	ū or ŭ
Hhō'lem	ō	Kāmets-Hhātūph	ō	Kib'butts	ū or ŭ

a. The vowel  $\bar{a}$  is pronounced as in *father*,  $\bar{a}$  as in *fat*,  $\bar{e}$  as in *there*,  $\bar{e}$  as in *met*,  $\bar{i}$  as in *machine*,  $\bar{i}$  as in *pin*,  $\bar{o}$  as in *note*,  $\bar{o}$  as in *not*,  $\bar{u}$  as in *rule*,  $\bar{u}$  as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. טִירְפֹּס, טִירְפֹּשׁ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

### EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, †, †, †.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēt, khōl, kōl, khāmus, †āmāl, mē\*ōyēbh, shō\*ēl, sōlēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, šōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר , גֶּן , הָרֵע , שָׁכָר , רִזָּר , שָׁלַח , מִטְּחָה , מִשָּׁל , רָשָׁב ,  
עֲשָׂה , גָּשָׁי , שִׁרְק , \*חֶקֶד , \*עֵזֶר , אֵם , שְׁלֹשָׁם , קָמִו .

\* Kamets-Hhatuph.

### § 5. *Sh'va*.

1. Sh'vā — is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted : בַּל (not בֶּל) *bal*, סֵגֶר (not סֵגֶר) *sōgēr*, unless the last letter is ד, or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶ֫; thus הֶרֶג <i>h<sup>a</sup>rōgh</i> .
		Hhātēph-Seghol ֶֿ֫; thus הֵיֹת <i>h<sup>e</sup>yōth</i> .
		Hhātēph-Kamets ֶֿֿ֫; thus הֶלִי <i>hh<sup>o</sup>lī</i> .

### § 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ה or the consonant ה at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְהֵ *gābhō<sup>a</sup>h*, לָקַחַת *lāka<sup>a</sup>hht*. Comp. in English *fire*, pronounced *fī<sup>e</sup>r*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'nāyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū<sup>a</sup>†, \*lōh, mō†<sup>o</sup>mādh, khā<sup>a</sup>\*shēr, mīlhhāmōth, bh'simhhāthkhēm, lē<sup>o</sup>\*khōl, z'bhūl, yā†<sup>a</sup>lēhū, šāmēhh, s'bhībhōthāyikh, rākī†, dh'ghāth, yēš†.

### § 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in **בֹּר** Vav stands not for *v* but for *ō*, and the word is read *bōr*; in **גָּלָה**, **ה** represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters **א ה ו י** are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: **לֹעֶ** *lōvē*, **שֵׁי** *sēyō*, but **מוֹט** *mōt*, **בֵּית** *bēth*.

3. At the end of words **ו** is quiescent when preceded by *ō* or *ū*, and **י** when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, **הי** *hhē*, **בי** *bī*, but **הי** *hhay*, **גוי** *gōy*.

Final **ה** is quiescent, unless it has Mappik, § 14, **אַרְצָה** *artsā*, but **אַרְצָהּ** *artsāh*.

Final **א** is invariably quiescent, if a vowel precedes: **לֹא** *lā*, **בָּא** *bā*; but if a vowelless consonant precedes, it is termed otiant: **וַיָּרֵא** *vayyar*.



*a.* It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאִיבִי do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יר , or at least is neglected in the pronunciation, thus דְּהָרִירִי *d'bhārāv*; עָנִירִי *ānāv*.

### EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶנִי , הָאֶסְפָּסָה , הֶלְכוּא , יִרְאִי<sup>1</sup> , אֲוִיל , אֵין , אִישׁ<sup>2</sup> , אֵיתָן , הֶזֶה , נוֹ , וַיֵּשֶׁר , עָנִי , נָאִיָּה , עֲוֹן , לֵאמֹר , עֹלָה , תָּיִד , פֶּזֶל , זֶה , הוּר , אֲנִסְיָהִם , רָקִיעַ , מִלְכָּה , מִלְכָּה , חֶסֶד , גִּיא , עֲדוּת , עֲדוּת<sup>3</sup> , הַשְׁתַּחֲוֹת , בְּנוֹתֵי , בְּנוֹתֵי .

<sup>1</sup> The Shurek is regarded as belonging to the ר , and א is quiescent. <sup>2</sup> *ish*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

### § 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *mūth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֶתָּה , שְׁלֹשָׁם , מָתָּה .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינוּ *līnū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יַחַר *yihhar*, תָּמַשׁ *tāmūsh*, מִשְׁכָּב *mūshkābh*.

## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ē* without a vowel-letter except at the end of words, where *ā* may and *ē* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zě, bhō, hēķīmū, yāmūsh, mōshē, bhūl, yākūtsū, \*ābhīnū, hāḥīdhōthī, māyīm, \*āvēn, mē, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial *h* must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה *mā*, הַקֶּמֶת *h'kē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֶרְדַּךְ *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרוּעַ *z'rō<sup>a</sup>*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זָכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִדִּי *hhas-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghes-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנִי *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תִּהְרְגִי *tǎhǎ-r'ghū'* and וַיְבַחְשִׁי *vǎy'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחְשִׁי for וַיְבַחְשִׁי, יְבַחְשִׁי *y'bhā-hēl* for *y'bhāh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תִּהְרְגִי for תִּהְרְגִי *tǎh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הִצֵּחַ for הִצֵּחַ, בִּדְחִי *bǐdh'ghāth* for בִּדְחִי, וַיְחַלֵּה for וַיְחַלֵּה, קִדְּשִׁים *kō-dhāshīm* for קִדְּשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsil'wō*.

#### EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-ēl', gho-yīm', bh'no-the-hēm', u-bh'\*o-ts'ro-thă'yikh,  
khu-shăn', rish-ṭa-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā',  
ṭ<sup>a</sup>zobh-khēm', yith-ḵa-ṭé'-ha.

Write and divide into syllables:—

Ūmīkñēkhēm', yēsh'bhū', hūmṣāthō', yīkhrāṭēm',  
shīghyōnōth', bhē\*<sup>c</sup>mūnāthō', v'lār\*ūbhēnī', thăh<sup>a</sup>rō'ghū,  
shōlē<sup>a</sup>hh'.

### § 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יָצַמְדָּ *ya<sup>a</sup>mōdh* for יִצְמַדָּ; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכֹה *mol'khō* for מִלְכֶּה from מִלְכָּה.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מִלְכֹּה from מִלְכָּה, קָטַב, לָקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמַעְנִי from שְׁמַע, but שְׁמַרְנִי not שְׁמַרְנִי from שְׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּה for יִרְבֶּה, לָכֶה for לָכֶה, לָלֶךְ for לָלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יִחַן, פָּעַל, נָצַח. If either consonant is י, Hhirik is used; if the second

consonant is ר it will rest in Shurek, פִּיחַ, כְּלִי, אֹהֶר, but מְוִיחַ.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נְלִיחַ we find נְלִיחַ *yā-nī<sup>a</sup>hh* or נְלִיחַ *yan-nī<sup>a</sup>hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סְתָרוֹ from סֶתֶר, נָגַל from נִגַּל.

### § 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign ( , ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְוִיחַ *mā'vēth*, דְּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָצִי *hhōph-shī'*, וַחֲשָׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh ( ׀ ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kl'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחֵרִי *bō<sup>h</sup>h<sup>o</sup>rī*, תִּעְבְּדֶם *tō<sup>h</sup>ōbh'dhēm*.

*a.* Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיחִית׀ with the prefixed conjunction *vō<sup>h</sup>niyyōth*, הָאֲנִיחִי׀ with the article *hā<sup>o</sup>niyyā*; שְׂרָשִׁים׀ *shōrāshīm* from שָׂרָשׁ, חֲרָשִׁים׀ *hhārāshīm* from חָרַשׁ; שְׁמֶרָה׀ in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

## EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מַלְלִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרֵשׁ , פְּקָנִי , נִחְיִי , שְׂכָדָה .

Write:—

Yā'hōm, \*āz', \*ōznām', māl'khū', mōl'khō', dhābhār'  
mōhh'rābhōth', hhākl'hāmā', hhōklhmā', nōt'ōbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ד ג ב כ פ ט (בְּגַד כְּפֹת) *b'ghadh k'phath* to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Dagheshlene, בְּגַדְהֶם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Dagheshlene הִיָּתָה רַחֵם , Gen. i. 2; but if the accent is disjunctive, Dagheshlene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִי קְדַמִּיתָה , Gen. i. 26.

## EXERCISE 9.

Correct the following sentences by inserting or omitting Dagheshlene:—

Yāshabh bhātīr tadh tōm'dhō liphnē hāfēdhā l'mish-phāt tadh mōth khōhēn ghādhōl.

V'tāšitā lheshed tal tabdekā kī bib'rit 'dōnāy hēbē\*ta et abd'kā v'im bī tāvōn h'mitēnī v'tad \*abīkā lō\* t'bī\*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִמָּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצְרֵר *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיבִי *inn'bhē* for עֲנִיבִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִמְמִי צִא *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיַּחַף *vay'hhaph* for וַיַּחַף *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּהּ *malkāh*, מַלְכָּה *malkā*.

## EXERCISE 10.

Write:—

Shibbätstā, bätṭābbāṭōth, dābb'rāh, \*dhābb'rā, gülgöltō, bīkṣārtim, vāyyibbāk'ṭū, hāyyüllādh, tūkh'lū, ṭāṣīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה , מִיָּמִינִי , עִמָּה , כְּרַמְלֹו , הַבְּלִזְעַל , תִּלְבַּשְׁתָּהּ , אַתָּם , כְּתִנְתֹּו ,  
הִזָּה , וַיִּגְדֹו , מִפְּנִים , פָּנִים , לְרַגְלָהּ , צְלִיחָהּ , הַצִּיּוֹר , תִּצְלָפוּ ,  
שְׂמֵת , פְּגַעַת , לַחֵד , גִּדְּפוּ , אוֹרְדָה , הַטּוֹרָה , בְּמִלְכּוֹ , בְּשִׁקִּים ,  
אַתְּמֹנָה , אֶקְבָּצֶה , יְכוּנָנִי , מִשְׁלָה לָהּ , חַפְּסִים , וַיִּפֹּל , פָּזִיר .

### § 15. *Raphe*.

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Dagheshe-lene, Dagheshe-forte, or Mappik, as the case may be: הִיבְּוֹסְדָהּ *hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents*.

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from



Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הָרִג , דָּבַר . But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלָּה for מְלָה , יָגַל for יִגַּל .

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִרְגוּ , דְּבָרִים .

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָם . *b.* Personal terminations of verbs and the paragogic vowels הַ , הֵ , and יִ , when they do not cause the rejection of the vowel previously accented, הִרְגִּי , הִחַרְטִימִי , קָמָה , but הִרְגִּי .

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוֹתַי , מְאֻסָּתִי , מְאֻסָּתִי , קָל , קָלוֹתַי .

The suffix הֵ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יָרְדָּה , יָרְדָּתָה , אָבִיָּה .

4. A consonant appended to a long final vowel draws the accent to the ultimate, יָמוּתוֹ , יָמוּתוֹ .

5. Appended mixed syllables always receive the accent, *הַלְלִיקָם, מִלְלִיקָם*.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, *וַיֹּאמֶר*; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, *וְאָמַרְתָּ*.

#### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā\*ābh, \*ābhī, \*ābhīnū, \*ābhīk, \*ābhōth, \*<sup>a</sup>bhōthēnū, lă\*<sup>a</sup>bhōthēhēm.

Pākādh' and the derived forms pāk'dhū, pākādhnū, pākādhī, p'kādhtiv, p'kādhtēm, yīphkōdh, hīphkīdh, yāphkīdhēhū, hīthpāk'dhū, hāmmūphkādhim.

#### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, *קָרָא לְיָלֶה* Gen. 1 : 5.

#### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, *אָזְכִּיר, אֶזְכֹּר*; or *vice versa* upon the ultimate in place of the penult, *וַיֹּאמֶר*.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (·) or (·) to (·) *אָמַר, אֶמַר; עָרַב, עֶרֶב*.

2. Restore vowels dropped in inflection, דְּבָרִי, דְּבָרִי.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, יִי, יִי.

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph*.

1. Makkēph' ( - ) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אֶם-תִּשְׁתָּה-לִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, קָלִילִי, or else receive the secondary accent Methegh, § 22, אֶינִירָאֵת.

## EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesht-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiśrā\*ēl, yāl'dhā lō, \*ēth \*ēllē, \*ēthmōkh bō, tih'yē lī, tēn lī, sh'lōsh \*ēllē, y'bhākkēsh dāḏath, l'khā nā\*.

§ 22. *Methegh*.

1. Methegh ( ֿ ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וְמִתְקַבֵּלֹת, קִרְאָה-לִּי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאֶמְרִי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְהִרְדִּי, וְלֹאֲשֶׁר, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אֶתְּמַלְכֶם.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\*lōhē', lă\*dhōnēhēm', mēhāmmă†<sup>a</sup>rākḥā', †āmmīnā-dhābh', bēn-hā\*āmā', bērākhnūkhēm', vāyyīr'\*ū', hān-nōgh'sīm', hā\*ishshā', mē\*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō<sup>a</sup>hh', mē†<sup>a</sup>bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָי and pointed יְהוָה; so the pronoun הוּא is read הֵוא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lārībh k'ri; šīmā k'thibh—šūmā k'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhdēkhā k'ri; hōtsīthihā k'thibh—hātstsīthūhā k'ri; bh'yīsrā\*ēl k'thibh—yīsrā\*ēl k'ri; p'rāth read but not written; \*īm written but not read.

## ETYMOLOGY.

### § 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

### § 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ a king, הַמֶּלֶךְ the king.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיָּאֵר, הַמִּדְבָּר, but הַבְּרָכָה, הַבְּתוּחָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הָאֵל, הָרֶשֶׁע, הָעֵיט, הָהֶם but הַהוּא, הַחֹשֶׁךְ.

a. The nouns אֶרֶץ earth, הַר mountain, and עַם people on receiving the article lengthen their vowels to אֶרֶץ, הָהָר and הָעָם.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ו only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַחֶלֶם, הַהָרִים, הַהָרִים, but הָהָר, הָהָרִים.

### § 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הֵנָּה *we shall go*, הֵינָּה *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הֵינְתֶּם *do ye know?* הֵאֲנִי *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָה *it was*, הִהְיְתָה *was it?*

#### EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הֵינְתֶּם not הֵינְתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ<sup>1</sup> earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתָפוֹת shoulders.

<sup>1</sup> See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֵמֶץ, אֲנֹכִי, תְּבוּאָה, שִׁמְרִי, קִלְוִי, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹזֶק, לְמַעַנְךָ, טוֹב, אֲמַנִּים, שְׂתִיטָה, אֵל, לֵאל, שְׂכַחְתָּם, תִּמְרוּ, בָּאת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מִכְבֹּד, חֶקֶר, רִאיוֹת, רְאוּתָם, מִכְסָּה, אֲדָרֶשׁ, בְּעַד, מַעַט, גַּם, רַב.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.



§ 27. *Inseparable Prepositions.*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרַאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרִקְיָה for בְּרִיקְיָה; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּחָרִי, לְאַכֵּל, פְּאָרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּהַדְבָּר for בְּדָבָר, לְהַאֲרֹץ for לְהָאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָיָה, לְאֲדֹנָיָהּ, for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בְּאָמַרְךָ.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדְּרֹךְ for מִן דְּרֹךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִחֵץ for מִן חֵץ, but מִאֲרֶץ, מִהַעֲרֹף.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֹשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבֵין, וּכְתֹב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , וְהָלִי , וְהָלִי , וְהָלִי ; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets , וְהָלִי , וְהָלִי .

## VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כְּ prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בֵּית n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

## § 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz. :

### SINGULAR.

1. *I*            אֲנֹכִי ānōkhī',    אֲנִי 'anī
3. { *Thou* m. אַתָּה attā'
- { *Thou* f. אַתְּ (אַתִּי) att

3. { *He*                    הוא hū  
       { *She*                היא (היא) hī

## PLURAL.

1. *We*                אנחנו <sup>א</sup>nahh'nū,        נַחְנוּ nahh'nū,        אֲנִי <sup>א</sup>nū  
 2. { *Ye m.*            אתם attēn'  
       { *Ye f.*            אתן attēn',        אַתְּנָה attē'nā  
 3. { *They m.*        הם hēm,            הֵמָּה hēm'mā  
       { *They f.*        הן hēn,            הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	י    נִי	נָה
2. { <i>Masc.</i>	הַ	כֶּם
{ <i>Fem.</i>	הָ	כֶּן
3. { <i>Masc.</i>	הוּ	ם    הֶם
{ <i>Fem.</i>	הִי	ן    הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מו and מֵן becomes before light suffixes מִמֶּן or מִמֵּי. The suffix הו preceded by ׀ is contracted to ו e. g. בו for בְּהוּ, לוֹ for לְהוּ; הִי preceded by ׀ is shortened to הֵ, e. g. בֵּה for בְּהִי and in like manner with the pause accent בְּהֵ, 2 masc. sing. for בְּהִי.

## VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמָּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of.*§ 30. *Other Pronouns.*

## 1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה *these*

The poetic form *זו* is used both as a demonstrative and as a relative.

2. The personal pronoun of the third person *הוא* is also employed as a remote demonstrative *that*.

3. The relative pronoun is *אשר* *who, which*, sometimes shortened to *שׁ*, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word *אשר יומי* *who his day* i. e. *whose day*—*אשר לו* *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, *לְאִשֶּׁר* means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by *שם* *there*,

e. g. אֵשֶׁר—שָׁם *where*, אֵשֶׁר—שָׁמָּה *whither*, אֵשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מָה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מַה־ for מָה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun הָה, זֹאת, thus אֵי הָה *which?* or *what?* אֵי לָזֹאת *for what? why?* אֵי מִהָה *from what place? whence?*

### VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

### VERBS.

#### § 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

*a.* All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpacl, or the Hithpacl passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpacl | הִתְקַטַּל | <i>to kill one's self.</i>          |

*a.* It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed.
3 fem.	קָטְלָה kāt'lā'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
3 fem.	קָטַלְתְּ katal't'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'tī	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE absolute קָטוּל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in קָבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

## KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבְדָה	קָבְדָתָּ	קָבְדָתְּ	קָבְדָתִי
PLUR.		קָבְדוּ		קָבְדַתֶּם	קָבְדַתֶּן	קָבְדַנוּ

INFINITIVE absolute קָבְדוּ construct קָבַד.

## KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָה	שָׁכְלָתָּ	שָׁכְלָתְּ	שָׁכְלָתִי
PLUR.		שָׁכְלוּ		שָׁכְלַתֶּם	שָׁכְלַתֶּן	שָׁכְלַנוּ

INFINITIVE absolute שָׁכוּל, construct שָׁכַל.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **הָ** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **הָ** in **קָטַלְתְּ** from **אַתָּה** 2 fem. sing., **תָּם** and **תֵּן** from the 2 plur. **אַתֶּם** and **אַתֶּן**; **הִי** in **קָטַלְתִּי** is by euphonic change for **בִּי** from **אֲנִי** 1 pers. sing., **נוּ** in **קָטַלְנוּ** from **אַנִּי** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **הָ** in **קָטַלָּהּ** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָטַלוּ** the sign of the plural.

#### VOCABULARY 4.

<b>גָּדַל</b> v. (fut. a) <i>to be great</i>	<b>מְאֹד</b> adv. <i>very</i>
<b>דָּבַק</b> v. (fut. a) <i>to cleave, adhere</i>	<b>מִצְוָה</b> n. f. <i>commandment</i>
<b>דֶּלֶת</b> n. f. <i>door</i>	<b>מָשַׁל</b> v. <i>to rule</i>
<b>הֶקֶדַר</b> n. m. <i>majesty</i>	<b>נָתַן</b> v. <i>to give</i>
<b>הוֹדַר</b> n. m. <i>splendor</i>	<b>סָגַר</b> v. <i>to shut</i>
<b>יָצַק</b> v. <i>to pour</i>	<b>צִדְקָה</b> n. m. <i>righteousness</i>
<b>כִּי</b> conj. <i>for, because, that</i>	<b>שָׁבַת</b> v. <i>to rest, cease, keep</i>
<b>כֵּלִים</b> n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
<b>לָבַשׁ</b> or <b>לָבַשׁ</b> v. (fut. a) <i>to</i>	<b>שָׁבַת</b> n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	<b>שָׁכַן</b> v. <i>to dwell</i>
<i>with</i>	<b>שָׁמַר</b> v. <i>to keep, observe.</i>

**אֵת** is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

#### § 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נִ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.



## NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE <i>absolute</i>	הִקְטִיל, <i>construct</i> הִקְטִיל.					

## PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE <i>absolute</i>	קָטַל, <i>construct</i> קָטַל.					

## PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE <i>absolute</i>	קָטַל, <i>construct</i> קָטַל.					

## VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָנַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׂכַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שֶׁמֶן n. m. <i>oil</i> .
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwell- ing</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing ה to the construct infinitive of the Piel.

## HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

## HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

## HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטֵּלָהּ	הִתְקַטֵּלָתָּ	הִתְקַטֵּלָתְּ	הִתְקַטֵּלָתִי
PLUR.		הִתְקַטֵּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

## VOCABULARY 6.

בָּדַל v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכִיּוּת n. f. <i>kingdom</i>
חֲיָה n. f. <i>animal, wild beast</i>	מְעַט n. <i>a little</i> <sup>1</sup>
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

<sup>1</sup> מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מָעַט v. H. *to make small* or שָׁבַת v. H. *to cause to rest,*  
*few* or *cease*  
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַת v. H. *to destroy*  
*purify one's self* שָׁלַח v. P. H. *to send.*  
 קָרַב v. H. *to bring near, offer*

### § 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

#### FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
	3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
	2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
	2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
	1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
	3 fem.	תִּקְטַלְנָה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטַלְנָה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

#### IMPERATIVE.

SING.	2 masc.	קְטֹל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קְטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קְטְלוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קְטַלְנָה	k'tōl'nā	<i>kill ye (f.)</i>

*little* or *small* as an adjective. Thus we may say מֵיִם מְעַט *a little water*, מֵצַח מְעַט *a little bread*; but מֵצַח מְעַט could not be used in such phrases as *a little house*, *a little door*. A different word would be required in the latter case.

## PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>		<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	or	קָטֵלֶת	קָטְלִים	קָטְלוֹת <i>killing</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'

*Passive.*

קָטוּל	קָטוּלָה		קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'		k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבֹּד	תִּכְבֹּד	תִּכְבְּדִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדֶנָּה	תִּכְבְּדוּ	תִּכְבְּדֶנָּה	נִכְבֹּד

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבְּדִי			
			PLUR.	כְּבְּדוּ	כְּבְּדֶנָּה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for י from הַיָּא, and as in the preterite י is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלֶנָּה from הַנָּה. In the second person ת is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקְטֹל, א is from אָנִי; in the plur. נִקְטְלוּ, נ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

## VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דָּבַר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלֶע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

## NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

## IMPERATIVE.

	2 masc	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלֶנָּה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטְלָה or נִקְטְלַת	PLUR.	נִקְטְלִים	נִקְטְלוֹת

## PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְרִי	יִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	יִקְטְלוּ

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטְרִי	PLUR.	קְטְלוּ	קְטַלְנָה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

## PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְרִי	יִקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	יִקְטְלוּ

## IMPERATIVE wanting.

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטָלָה or מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

## VOCABULARY. 8.

אָמַר v. K. *to say*  
 בְּרִית n. f. *covenant*  
 הִנֵּה int. *lo! behold!*  
 טוֹב adj. *good*  
 יַעֲקֹב n. m. *Jacob*  
 יְרִיחוֹ n. *Jericho*

כָּבַד v. P. *to honor; N. to be honored*  
 כְּבוֹד n. m. *honor*  
 כֹּהֲנִים n. m. pl. *priests*  
 כָּרַת v. K. *to cut, make a covenant*

מִנֵּעַ v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל־פָּנָי in the presence of	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self, take heed.</i>
פֶּן conj. <i>lest, that not</i>	

### § 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

#### HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילִי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

#### IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילִי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

#### PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה or מִקְטִלָּה	PLUR.	מִקְטִילִים	מִקְטִילוֹת

#### HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

#### IMPERATIVE wanting.

#### PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה or מִקְטִלָּה	PLUR.	מִקְטַלִּים	מִקְטַלוֹת

## HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֶתְקַטֵּל
PLUR.	יִתְקַטְּלוּ	תִּתְקַטְּלנה	תִּתְקַטְּלוּ	תִּתְקַטְּלנה	נִתְקַטֵּל

## IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְּלִי	PLUR.	הִתְקַטְּלוּ	הִתְקַטְּלנה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְּלָה	or	מִתְקַטְּלֶת	
PLUR.	מִתְקַטְּלִים	מִתְקַטְּלוֹת			

## VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מִלֵּךְ v. H. <i>to cause to reign</i>
יְשׁוּעָה n. m. <i>salvation</i>	אֶצְעָקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שִׁבֵּל v. H. <i>to be wise, act</i>
לְבַשׁ v. H. <i>to cause to put</i>	wisely
<i>on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטָר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטָר n. m. <i>rain</i>	שְׁאֵרִית n. f. <i>remnant.</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְׁבֵּתִי for הַשְׁבֵּתִי, תִּשְׁכַּנָּה for תִּשְׁכַּנָּה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהָה, תִּזְכְּרֶה.



3. Final ך is sometimes added to *ū* of the preterite, and to *ū* and *ī* of the future, e. g. ךְּדַעַן, ךְּדַבְּרָן.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קָדַשׁ, דִּבֵּר; Pattahh also occurs in the Hithpael הִתְקַצָּה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּח, כָּרַח.

8. Tav of the prefixed הֵ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesht-forte, הִצְטַח, הִסְתַּחֵל, הִדְבִּיק.

#### § 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel הֵ is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַהּ *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְעָה, אֲבַרְכֶּה. The Kal imperative with *ō* becomes קַטֵּל *kot'lā*; the Kal imperative with *ā* becomes כִּבְדָּה *kibh'dhā*.

### § 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesh-forte in the next letter, וַיִּסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va, Daghesh is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesh, Pattahh is lengthened to Kamets, וַאֲנִי. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, וְשָׁמַר *he has kept*, וְשָׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

## VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתֹנֶת n. f. <i>tunic</i>
אֶל־ prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַפֵּר n. m. <i>ashes</i>	מֹרְדֵכַי n. m. <i>Moraecar</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרֵד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near,</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
נָגַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE.

SING. 3 *fem.* הַ becomes תַּ.

2 *masc.* תָּ sometimes becomes תֵּ before יָ.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ה, כּם and כּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghash-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהו becomes יו, יהי becomes יי, תהי becomes תי, נהי becomes ני; in the *fem.* ה becomes הי, תה becomes תי, נה becomes ני.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קטל assumes the following forms in combination with suffixes:—

SING.	1 com.	קטלני	k'tāla'nī	he killed me
	2 masc.	קטלך	k'tāl'khā'	he killed thee (m.)
	2 fem.	קטלך	k'tālakh'	he killed thee (f.)
	3 masc.	{ קטליו קטלו }	{ k'tālā'hū k'tālō' }	{ he killed him }
	3 fem.	קטלה	k'tālāh'	he killed her
PLUR.	1 com.	קטלנו	k'tālā'nū	he killed us
	2 masc.	קטלכם	k'tal'khem'	he killed you (m.)
	2 fem.	קטלכן	k'tal'khen'	he killed you (f.)
	3 masc.	קטלם	k'tālām'	he killed them (m.)
	3 fem.	קטלן	k'tālān'	he killed them (f.)

7. Verbs having ש in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גַּדְלִי from גָּדַל.

The remaining parts of the verb are sufficiently represented in Table VII.

## VOCABULARY 11.

אב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up; H. to</i> <i>cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
דָּבַק v. H. <i>to overtake</i>	רָעַב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

## VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the pre-</i> <i>sence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלִים n. f. du. <i>feet</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׁלֵמָה n. f. <i>garment</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁכַם v. H. <i>to rise early</i>
טָוַן v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁח v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize.</i>
קָא pray, <i>I pray thee</i>	

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים., and some of each gender take indifferently ים. or ות.

#### § 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

##### I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרִי	<i>an Egyptian,</i>	מִצְרִית		שְׁנִי	<i>second,</i>	שְׁנִית
יָמִינִי	<i>right,</i>	יָמִינִית		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית		מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נֹשֵׁב	<i>broken,</i>	נֹשֶׁבֶת		שֹׁכֵב	<i>lying</i>	שֹׁכֶבֶת
מְשַׁלֵּשׁ	<i>triple,</i>	מְשַׁלֶּשֶׁת		מְדַבֵּר	<i>speaking</i>	מְדַבֶּרֶת
מִקְבֹּץ	<i>gathered,</i>	מִקְבֶּצֶת		אַדִּיר	<i>large</i>	אַדְרֶת
אַדְמָדָם	<i>reddish,</i>	אַדְמֶדֶמֶת		שְׁלִיט	<i>imperious</i>	שְׁלִטֶּת
שֹׁפֵף	<i>shedding,</i>	שֹׁפֶכֶת		מְשֻׁלֵּל	<i>prudent</i>	מְשֻׁלֶּלֶת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמַעַת
שִׁמְעַ <i>hearing</i> , fem.	שִׁמְעַת	מַגִּיעַ <i>touching</i> , fem.	מַגִּיעַת

II. The feminine הַ, the plural ים or ות, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבִיחַ <i>high</i> , fem.	גָּבִיחָה	pl. גָּבִיחִים	f. pl. גָּבִיחוֹת
כָּתוּב <i>written</i> , fem.	כָּתוּבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב <i>restoring</i> , fem.	מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדָנִים	מְלִיצִי <i>interpreter</i> , pl.	מְלִיצִים
דָּבָר <i>word</i> , pl.	דְּבָרִים	לֵב <i>heart</i> , pl.	לְבָבוֹת
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת	עֵנָב <i>grape</i> , pl.	עֲנָבִים
כָּנָף <i>wing</i> , du.	כַּנְפִּים	צֵלַע <i>rib</i> , pl.	צִלְעִים

## 2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת

but

מֵת <i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשׁוֹת
עֵץ <i>tree</i> , pl.	עֲצִים	שֵׁם <i>name</i> , pl.	שְׁמוֹת
יָרֵךְ <i>thigh</i> , du.	יָרְכִים	כָּבֵד <i>heavy</i> , pl.	כְּבִדִּים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רַב (from רָבַב) <i>much</i> , fem.	רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תָּמִיה	pl. תָּמִים	f. pl. תָּמוֹת
קָטָן <i>small</i> , fem.	קָטַנָּה	pl. קָטָנִים	f. pl. קָטָנוֹת
עֶמֶק <i>deep</i> , fem.	עֶמְקָה	pl. עֶמְקִים	f. pl. עֶמְקוֹת
גֶּן (from גָּנַן) <i>garden</i> , pl.	גִּנִּים	אֹרֶץ <i>wheel</i> , pl.	אֲרוֹצִים
עֵז (from עָזַז) <i>goat</i> , pl.	עֲזִים	חֲרִיל <i>bramble</i> , pl.	חֲרָלִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנָּה) <i>nose</i> , du.	אֲפִים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שִׁנִּים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מֶלֶכָה	queen,	pl. מְלָכִים	kings
סֹתֵר <i>covert</i> , fem.	סֹתֶרָה		pl. סֹתָרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> , fem.	אָמְרָה or אֲמָרָה		pl. אָמָרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בַּעַל <i>lord</i> , fem.	בַּעְלָה	lady,	pl. בַּעְלִים	lords.
רֶגֶל <i>foot</i> , du.	רֶגְלִים	אָזֶן <i>ear</i> , du.	אָזְנִים	
בֶּרֶךְ <i>knee</i> , du.	בֶּרְכִים	קָרֶן <i>horn</i> , du.	קָרְנִים or קֶרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מָוִתִים	יָוֶה <i>olive tree</i> , pl.	יָוִתִים
אִיָּנָה <i>iniquity</i> , pl.	אִיָּנִים	עֵינָה <i>eye</i> , du.	עֵינִים



## 4. In a simple ultimate

(1) ה. is rejected.

יָפָה	<i>fair,</i>	fem. יָפָה	pl. יָפִים	f. pl. יָפוֹת
עֹשֶׂה	<i>doing,</i>	fem. עֹשֶׂה	pl. עֹשִׂים	f. pl. עֹשׂוֹת
מַעֲשֶׂה	<i>work,</i>	pl. מַעֲשִׂים	קֶנֶה	reed, pl קֶנֶים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	field, pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חֹזֶה	seer, pl. חֹזִים

(2) י becomes יָה., יִים. or יִם., יוֹת..

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	Philistine, pl. פְּלִשְׁתִּים

## § 45. In Feminine Nouns.

1. Feminine nouns in ה. of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סֹתֶרֶת	<i>covert,</i>	pl. סֹתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
הַרְפָּה	<i>reproach,</i>	pl. הַרְפּוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
הַרְבָּה	<i>desert,</i>	pl. הַרְבּוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנִיָּה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in ה. (or ת.) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ה had not been appended, § 44. I. 2. Nouns in ית take יוֹת and nouns in ות take יוֹת.

מִשְׁמֶרֶת	(from מִשְׁמֵר)	observance,	pl. מִשְׁמֵרוֹת
מִאֲכֹלֶת	(from מִאֲכָל)	knife,	pl. מִאֲכָלוֹת
אֲדָמָה	(from אֲדָמָה)	reddish,	pl. אֲדָמָהוֹת
מִיֹּנֶקֶת	(from מִיֹּנֵק)	nurse,	pl. מִיֹּנֶקוֹת
טִבַּעַת	(from טִבַּע)	ring,	pl. טִבַּעוֹת
נֹגַעַת	(from נֹגַע)	touching,	pl. נֹגַעוֹת
יוֹנָקֶת	(from יוֹנֵק)	sucker,	pl. יוֹנָקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלֶת	skull,	גִּלְגָּלוֹת	מוֹאֲבִית	Moabites,	מוֹאֲבִיּוֹת
כְּתֹנֶת	tunic,	כְּתֹנֶת	מִצְרִית	Egyptian woman,	מִצְרִיּוֹת
שִׁבְלֶת	ear of corn,	שִׁבְלִים	מַלְכוּת	kingdom,	מַלְכוּת

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יֶרֶכָה	thigh,	du. יֶרֶכָהיִם	דֶּלֶת	folding-door,	du. דֶּלֶתַיִם
שִׁפָּה	lip,	du. שִׁפָּתַיִם	עֲצָלָה	sloth,	du. עֲצָלָתַיִם
שָׁנָה	year,	du. שָׁנָתַיִם	נְחֹשֶׁת	brass,	du. נְחֹשֶׁתַיִם

### VOCABULARY 13.

אֶבֶן	n. m. f. a stone	מִלָּךְ	v. K. to reign
אֶדוֹם	n. m. Edom	עֵי	n. (with art.) Ai
בְּאֵר	n. f. a well	עִיר	n. f. city
גִּבְעוֹן	n. Gibeon	רַב	adj. (רַבָּה) much, many
גָּדוֹל	adj. great, large	רָעָה	n. f. evil
גּוֹי	n. m. nation	שָׁלַךְ	v. H. to cast
חָדָשׁ	adj. new	תְּאֵנָה	n. f. (תְּאֵנִים) fig-tree, fig.
לָכַד	v. K. to capture		

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. **A**

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

### § 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine ה, becomes הַ; the dual ים and the plural ים become יַ.

גִּנָּה	<i>garden</i> , const.	גִּנְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵּי
מַלְכָּה	<i>queen</i> , const.	מַלְכַּת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה	<i>calf</i> , const.	עֵגְלַת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלַת	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דִּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכֵב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes יַ.

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
תּוֹךְ	<i>midst</i> ,	const. תוֹךְ	בֵּית	<i>house</i> ,	const. בֵּית
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה becomes ה; other vowels remain unchanged.

שֶׁה	sheep,	const.	שֶׁה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֶה	shepherd,	const.	רֹעֶה	צֶבֶא	host,	const.	צֶבֶא
מִקְנֶה	cattle,	const.	מִקְנֶה	יִרָא	fearing,	const.	יִרָא
מַעֲשֶׂה	work,	const.	מַעֲשֶׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה
דְּבַר	word,	דְּבַר	שִׁפְתִּים	lips,	שִׁפְתִּי
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִי
קָנָה	reed,	קָנָה	חֲרָפוֹת	reproaches,	חֲרָפוֹת
מַלְיָץ	interpreter,	מַלְיָץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עֶפֶר	n. m. (וֹת) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהֵר	v. K. <i>to be clean, pure</i>	פַּרְפָּר	n. <i>Pharpar</i>
כַּנָּף	n. f. <i>wing</i>	קוֹל	n. m. (וֹת) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן, קְטַן	adj. (קִטְנָה) <i>little,</i>
מָכַר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (ים and וֹת) <i>river</i>		

#### § 48. *Paragogic Vowels.*

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , חֵיהוּ , Gen. i. 24 for חַיָּה , יְשׁוּעָה , Ps. iii. 3 for יְשׁוּעָה .

## § 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			suffix.	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שְׁפָתַיִם	<i>lips,</i>	const. שְׁפָתַי	שְׁפָתֵיכֶם	<i>your lips</i>
שְׁפָחוֹת	<i>lips,</i>	const. שְׁפָחוֹת	שְׁפָחֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה is changed to ה .

מַלְכָּה	<i>queen,</i>	const. מַלְכָּת	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכוֹתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכוֹתִי	<i>my blessings.</i>

S

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>				
לֵב	heart,	לְבָבִים	* לְבָבִי	my heart,	לְבָבִי	my hearts
דָּבָר	word,	דְּבָרִים	דְּבָרִי	my word,	דְּבָרִי	my words
שֹׁפֵט	judge,	שֹׁפְטִים	שֹׁפְטִי	my judge,	שֹׁפְטִי	my judges
מֶלֶךְ	king,	מְלָכִים			מְלָכִי	my kings.

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>				
יָדַי	hands,	יָדַי	my hands,	אָזְנוֹי	ears,	אָזְנוֹי	my ears
רַגְלָי	feet,	רַגְלָי	my feet,	שִׁפְתָּי	lips,	שִׁפְתָּי	my lips.

### III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>	
מֶלֶךְ	king	מְלָכִי my king, . מְלֻכְכֶם your king
סֹתֵר	covert	סֹתְרִי my covert, סֹתְרְכֶם your covert
עֲצָמָה	strength	עֲצָמִי my strength, עֲצָמְכֶם your strength
פֶּעַל	work	פֶּעְלִי my work, פֶּעְלְכֶם your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי my observ., מִשְׁמֶרְתְּכֶם your observ.
כֹּתֶנֶת	tunic	כֹּתֶנְתִּי my tunic, כֹּתֶנְתְּכֶם your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>	
גֶּן	garden	גַּנִּי	my garden, גַּנְכֶם your garden
לֵב	heart	לְבָבִי	my heart, לְבָבְכֶם your heart
אֹפֶן	wheel	אֹפְנִי	my wheel, אֹפְנְכֶם your wheel
חֹק	statute	חֹקִי	my statute, but חֹקְכֶם your statute

## 3. Final ה is dropped.

רֹעֶה <i>shepherd</i>	suf. רֹעִי <i>my shepherd</i> ,	רֹעֶה <i>thy shepherd</i>
מִקְנֶה <i>cattle</i>	suf. מִקְנִי <i>my cattle</i> ,	מִקְנֶה <i>thy cattle</i>
מִטָּה <i>rod</i>	suf. מִטִּי <i>my rod</i> ,	מִטָּה <i>thy rod</i>

## VOCABULARY 15.

אַבַּד v. P. <i>to destroy</i>	נָפַל v. K. <i>to fall, fail</i>
אַחַד adj. <i>one</i>	נֶפֶשׁ n. m. f. (וֹת) <i>soul, life</i>
אַחֵר prep. <i>after</i>	נָחַץ v. P. <i>to demolish</i>
אֵשׁ n. m. f. <i>fire</i>	עָבַד v. K. <i>to serve</i>
אַשְׁמָה n. f. (ים and וֹת) <i>pillar</i>	שָׂרַף v. K. <i>to burn</i>
דָּבָר n. m. <i>word</i>	שָׁבַר v. P. <i>to break in pieces</i>
זָרַע n. m. <i>seed</i>	שָׁם adv. <i>there</i>
לֵבָב n. m. (וֹת) <i>heart</i>	שֵׁם n. m. (וֹת) <i>name</i>
מִצָּבָה n. f. <i>statue</i>	

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ <i>man</i>	plur. אֲנָשִׁים rarely אִישִׁים
אִשָּׁה <i>woman</i> , const. אִשְׁתִּי	plur. נָשִׁים
אִמָּה <i>maid-servant</i>	plur. אֲמָהוֹת
בַּיִת <i>house</i>	plur. בָּתִּים
בֶּן <i>son</i>	plur. בָּנִים
בַּת <i>daughter</i> , suf. בָּתִּי	plur. בָּנוֹת
יוֹם <i>day</i>	plur. יָמִים rarely יָמוֹת
עִיר <i>city</i>	plur. עָרִים once עִירִים
רֹאשׁ <i>head</i>	plur. רִאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָבִיָּה.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb עָלַל *to do*; a Pe Guttural verb is



one which has a guttural in that place which Pe occupies in פֶּעַל, that is, as its first radical; and so with the rest.

## § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesh-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

## § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אפ) mode of inflection.

## VOCABULARY 16.

אָהַב or אֲהֵב v. K. (fut. a) to love	הִפֵּךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	חֲזָק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, II. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמֵן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עָצָם n. f. (יָם and יוֹת) bone
	קָלָה n. f. a curse.

\* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָלֶם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

## VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נָמַרְל n. m. <i>benefit</i>
	נָדַשׁ v. P. <i>to drive out</i>
נָאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	טָהַר v. P. <i>to purify, cleanse</i> , N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

## VOCABULARY 18.

אָדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָלָשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	נָגַע v. P. H. <i>to weary, cause</i> <i>to toil</i>
זֵיתָה n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*  
 מִנֵּז v. N. *to be withheld*  
 עִוֵּר adj. *blind*  
 עֵין n. f. *eye*  
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used  
 specially of the eyes  
 פָּתַח v. N. *to be opened*  
 שָׁלַח v. K. *to send*  
 שָׁמָּה adv. *thither*.

## § 56. *Pe Nun* (נ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahl it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical. *... in future*

נָלַח has the peculiarities of Pe Nun verbs.

## VOCABULARY 19.

אָחוּת n. f. *sister*  
 דְּבַשׁ n. m. *honey*  
 חַיִּים n. m. pl. *life*  
 חֲצִי n. m. (חֲצִי) *half*  
 לָמָּה, לְמָּה *for what? why?*  
 מוֹסָר n. m. *instruction*

מָוֶת n. m. *death*  
 נָגַד v. H. *to tell*, Ho. *to be told*  
 נִגַּשׁ v. K. N. *to approach*  
 קִטְרֶת n. f. *incense*  
 רַחֲמִים n. m. pl. *mercies, com-*  
*passions.*

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סַבֵּב, סב for סַבֵּב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סַבֵּב, סב; הַסְבֵּב, הַסְבֵּב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Dagheshe-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יִסְבֵּב becomes יִסְבֵּב or יִסְבֵּב, and יִמְרֵר יִמְרֵר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יִסְבֵּב, יִסְבֵּב; הַסְבֵּב, הַסְבֵּב (comp. קָטַל, קָטַל); in the Hiphil, הַסְבֵּב, הַסְבֵּב (comp. יִקְטִיל, יִקְטִיל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, יָצַבְתִּי, יָצַבְתָּ, יָצַבְתָּ.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, הָסִבְתָּ, הָסִבְתָּ; יָסַבְתָּ, יָסַבְתָּ.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, יָסַבְתָּ, יָסַבְתָּ.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סָכַסְךָ, הִתְקַלְקַל, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סוֹכַב, הִתְנַלֵּל.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, יָסַבְתָּ, יָסַבְתָּ; יָסַבְתָּ, יָסַבְתָּ.

## VOCABULARY 20.

אם conj. *if*

אָרַר v. K. *to curse*; Ho. *to*

*be cursed*

בָּעַל n. m. *Baal, lord*

גָּלַל v. K. *to roll*

דָּקַק v. H. *to crush, pulverize*

הָלַל v. H. *to begin*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *a Jew*  
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*  
 פֶּה n. m. (const. פִּי) *mouth*  
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְּרַח, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצַּח, יִצַּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesh inserted in the second radical, הִצִּיג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

# VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אֶחָאָב n. m. <i>Ahab</i>	
אֵיזָה adv. <i>where?</i>	יָדַשׁ v. H. <i>to drive out</i>
הִלָּךְ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפָּט n. m. <i>judgment.</i>

## § 59. *Ayin Vav* (עו) and *Ayin Yodh* (עֵי) *Verbs*, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָם, where  $\bar{a}$  is in partial compensation for the contraction, מֵה for מֵה. Active participle קָם for קָם, מֵה for מֵה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּם for הִקָּם, נִקָּם for נִקָּם, הִיָּקָם for הִיָּקָם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel  $u$  or  $i$ , קָם, קָם; קָם, קָם, the prefix usually taking the simplest of the long vowels,  $\bar{a}$ ;  $u$  combined with a preceding or accompanying  $a$  forms  $\bar{o}$ , Kal abs. infin. קָם =  $k\bar{a}um$ , Niphal נִקָּם for נִקָּם.

3. In the first and second persons of the Niphal and Hiphil preterites,  $\bar{o}$  (י) is inserted before the affixed terminations, and sometimes  $\bar{e}$  (י) in the feminine plurals of



the Kal future. In the Niphal preterite, when the inserted *î* receives the accent, the preceding *î* is for euphony changed to *י*.

4. In the Kal and Hiphil species the apocopated future takes *ô* and *ê* in distinction from the ordinary future, which has *û* and *î*, *יָשַׁב*, *יֵשֵׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *יָשַׁב*, *יֵשֵׁב*.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *י*, e. g. *עָיַד*, or as *י*, e. g. *קָיַם*.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קוּיַם*, Pu. *קוּיַם*, Hith. *הִתְקוּיַם*.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *כָּלְכַל*, Pu. *כָּלְכַל*.

## VOCABULARY 22.

<i>אֲדָמָה</i> n. f. <i>ground, land</i>	<i>נָעַר</i> n. m. <i>young man</i>
<i>אֵין</i> adv. <i>where?</i> only after <i>מֵאֵין</i> <i>whence?</i>	<i>קָבַר</i> v. K. <i>to bury</i> ; N. <i>to be buried</i>
<i>אָנָה</i> adv. <i>whither?</i>	<i>קִדְמָה</i> n. f. <i>former state</i>
<i>בּוֹא</i> v. K. (fut. <i>יָבוֹא</i> ) <i>to come</i> ;	<i>קִים</i> v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	<i>רִיב</i> v. K. <i>to contend</i>
<i>הִלָּךְ</i> Hith. <i>to go for one's self, go about</i>	<i>שׁוּב</i> v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i>
<i>לִין</i> v. K. <i>to lodge</i>	
<i>מוֹת</i> v. K. <i>to die</i> ; H. <i>to put to death</i>	<i>שִׁפְחָה</i> n. f. <i>handmaid.</i>

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where **ס** as a guttural requires *a*, **רַמְצָא** for **רָמְצָא**.

3. Before syllabic affixes **ס** quiesces in Kamets in the Kal preterite **מָצָאָה**, except in those words which have Tsere as their proper vowel, **רָצָאָה**. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

<b>אֵזֶר</b> n. <i>Ur</i>	<b>מָצָא</b> v. K. <i>to find</i>
<b>בָּרָא</b> v. K. <i>to create</i>	<b>מָרָא</b> n. f. <i>Mara (bitter)</i>
<b>טָהוֹר</b> adj. <i>clean, pure</i>	<b>נַעֲמִי</b> n. f. <i>Naomi (sweet)</i>
<b>רָצָא</b> v. K. <i>to go out</i> ; H. <i>to bring out</i>	<b>עֲלִי</b> n. m. <i>Eli</i>
<b>כַּשְׁדִּים</b> n. m. pl. <i>Chaldees</i>	<b>קָרָא</b> v. K. <i>to call</i>
<b>לֵב</b> n. m. (לִּבְוֹת) <i>heart</i>	<b>רְהָטִים</b> n. m. pl. <i>troughs</i>
<b>מָלָא</b> v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	<b>רוּץ</b> v. K. <i>to run</i>
	<b>שָׁכַב</b> v. K. <i>to lie down</i>
	<b>שְׁמוּאֵל</b> n. m. <i>Samuel</i>

### § 61. *Lamedh He* (לֶה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle **גָּלִי**; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in הִ.

The absolute infinitives in הִ or הִ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְיִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic ת, עָשָׂתָּ, which is commonly softened by an appended ה, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלְתָּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתָּ.

6. The final vowel ה is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגָּל, יִגָּל from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגָּל or יִגָּל from יִגְלֶה; Hiph. יִגָּל, יִגָּל from יִגְלֶה.

7. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָה, הִגַּל for הִגְלֶה, הִתְגַּל for הִתְגְּלֶה.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

#### VOCABULARY 24.

אֱמִינָם adv. *truly, indeed*

בָּנָה v. K. *to build*

כִּי אַף כִּי *how much more, or*

הָיָה v. K. *to be*

after a negative *how much less*

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַם<sup>1</sup> n. *Jerusalem*

כָּאָשֶׁר as

כּוּל v. P. (כָּלַל) to contain

כָּלָה v. P. to complete, finish

מִשָּׁה n. f. bed

עָלָה v. K. to go up, H. to bring up, offer

עֹלָה n. f. burnt-offering

עָשָׂה v. K. to make, do, N. to be done

צָוָה v. P. to command

רָאָה v. K. to see, N. to be seen,

to appear

שְׁלֹמֹה n. m. Solomon

שֵׁנִית adv. a second time

<sup>1</sup> Pointed as though it were written יְרוּשָׁלָם.

## § 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

## § 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a פָּא form, or an עו verb with an עֵע form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עֵע or עו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication,

שָׁשׁ and שֵׁשׁ, Piels of שָׁשׁ and יִתְגַּעֲשֵׁה from גַּעַשׁ, or doubling the third radical in place of the second, e. g. רָעָזָה, אָמַלְלָה, נָאָה (= נָאָו) from נָאָה (= נָאָו), הִשְׁתַּחֲוָה (fut. וְהִשְׁתַּחֲוָה, with Vav Conv. וְהִשְׁתַּחֲוָה) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִתְרִיתָר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִנְאָלוּ, Niphal of Hithpael נִנְסָרוּ, נִכְפָּר, נִשְׁתָּוָה.

### § 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

### § 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

### VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עָשׂוֹר n. m. *decade, ten*

### § 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינָם, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

3. The preposition אֵת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֶת, e. g. אֶתִּי, אֶתְכֶם.

## S Y N T A X .

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הַיְיָחָה הָהִיא* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּרָת* *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֲכָמָה* *wisdom*. So in comparisons, *כַּנֶּזֶן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* *הַצִּלְעִי* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king*!

### § 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

### § 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son*, *הָאָרֶץ הַטּוֹבָה the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good*.

### § 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה these things*, *אֵלֶּה הַדְּבָרִים these are the things*.

2. If both an adjective and a demonstrative qualify



the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

## § 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, חָכְמָה מִפְּנִינִים טוֹבָה *wisdom is better than rubies*, lit. is good from rubies; אֲנִיגֵד מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶרֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפָה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

## § 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, שְׁנָיִם וְשִׁבְעִים שָׁנָה *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קֹמֶה *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַדְּתְּשֻׁלָּה *by the hand of (him whom) thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִּל גְּבוּרֵי הַזָּהָב* *the mighty men of valor, אֱלֹהֵי זָהָב* *his idols of gold.*

6. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha, הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep.*

### § 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created.*

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made.*

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed, etc.*

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom.*

f. Optative, *לֹא-יָמָתוּ O that we had died,*

- g.* Subjunctive, **לְמַעַן יִרְאֵהֶם** *in order that ye might fear.*
2. The present, regarded as a continuation of the past, **צִמְתִּי** *I am thirsty*, prop. *I have been and still am thirsty.*
3. General truths, embodying the experience of the past, *an ox* **יָדַע** *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *Babylon* **נָפְלָה** *has fallen.*

### § 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
  - a.* Absolute, **אֶעֱשֶׂה** *I will make.*
  - b.* Relative to a past, *Elisha was fallen sick of his sickness, whereof* **רָמִית** *he was to die.*
  - c.* Conditional, *but (if it were my case)* **אֶדְרֹשׁ** *I would seek unto God.*
  - d.* Optative, expressing desire, determination, permission, or command, so **יִאָּבְדוּ** *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה *we will do; of the fruit נֹאכַל* *we may eat; mine ordinances תִּשְׁמְרוּ *ye shall keep.***
  - e.* Subjunctive, **לְמַעַן תְּבָרְכֶנּוּ** *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *why* **תִּבְכִּי** *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness* **תְּרוֹמִים** *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job* **נֶעְשֶׂה** *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **זָשָׁר** *sings Moses*.

6. The future is idiomatically used with **בְּתָרָם** and **בְּתָרָם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not*, to the apocopated future, **אַל־תָּזַעַר** *harm not*.

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אֹהֵב** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נִירָא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came*, and *Lot יִיֵב* was *sitting in the gate of Sodom*.

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The <sup>perfect</sup>preterite or the <sup>imperfect</sup>future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked*, for *he was willing to walk*, or *walked willingly*.

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו אתהעיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חלה אחרגלו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וירגמו אותו אבן *and they overwhelmed him with stones*, וייצר אתהאדם עפר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.



### § 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֹּר־דֹּר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

### § 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen* אֲשֶׁר בַּחֲרֵיתִי, *whose seed* אֲשֶׁר זֶרְעוֹ.

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or הוּא is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

### § 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

# GRAMMATICAL TABLES.

## I. THE LETTERS, § 1.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶּה	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הֵא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ	Kh, K	כָּף	Kaph	כ	20
12	ל	L	לָמֶד	Lā'-medh	ל	30
13	מ	M	מֶם	Mēm	מ	40
14	נ	N	נּוֹן	Nūn	נ	50
15	ס	S	סָמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵיִן	Áyin	ע	70
17	פ	Ph, P	פֶּא	Pē	פ	80
18	צ	Ts	צָדִי	Tsā'-dhē	צ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵישׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

## II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.	
Gutturals,	א ה ח ע	Weak,	{ א ה ו י Vowel-Letters.
Palatals,	ג י כ ק		{ א ה ח ע Gutturals.
Linguals,	ד ט ל נ ת	Medium,	{ ל מ נ ר Liquids.
Dentals,	ז ס צ ש		{ ז ס צ ש Sibilants.
Labials,	ב מ ו פ	Strong,	{ פ ב Aspirates and
ר shares the peculiarities of the Gutturals.			{ ק כ ג ט ת ד Mutes.

3.

Serviles וכלב משה. איתן the rest of the Alphabet.

### THE POINTS, § 4.

Long Vowels.	Short Vowels.	Doubtful Vowels.
Kā'mets ā ֿ	Páttahh ֿ	Hhī'rik ֿ ī or ĭ
Tsē're ē ֿ	Ség'hōl ֿ	Shū'rek ֿ } ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ֿ	Kib'but's ֿ }

Pronounce ā as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ֿ; thus עֲמֹד <sup>a</sup>mōdh.  
Hhātēph-Seghol ֿ; thus עֲמֹר <sup>e</sup>mōr.  
Hhātēph-Kamets ֿ; thus עֲמֹר <sup>o</sup>nī.

§ 8. Pattahh-furtive ֿ with ע, ח or ה at the end of words.

§ 12. Daghes-lene in ב ג ד פ כ ה removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ח ע, rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methagh ֿ second syllable before the accent.

### III. THE ACCENTS, § 16.

#### DISJUNCTIVES.

##### CLASS I. *Emperors.*

- |            |                  |             |
|------------|------------------|-------------|
| 1. Sillūk  | ( <sub>1</sub> ) | סְלִיּוֹק:  |
| 2. Athnāhh | ( <sub>2</sub> ) | אַתְנַחְנַח |

##### CLASS II. *Kings.*

- |                  |                  |                   |
|------------------|------------------|-------------------|
| 3. S'gholta      | ( <sup>*</sup> ) | סְגֻלְתָּא postp. |
| 4. Zākēph Kātōn  | ( <sup>·</sup> ) | זָקֵף קָטוֹן      |
| 5. Zākēph Gādhōl | ( <sup>"</sup> ) | זָקֵף גָּדוֹל     |
| 6. Tiphhha       | ( <sub>·</sub> ) | טִפְחָא           |

##### CLASS III. *Dukes.*

- |               |                  |                  |
|---------------|------------------|------------------|
| 7. R'bhīr     | ( <sup>·</sup> ) | רְבִישׁ          |
| 8. Shalshleth | ( <sup>·</sup> ) | שְׁלִשְׁלֵת      |
| 9. Zākā       | ( <sup>∞</sup> ) | זָקָא postp.     |
| 10. Pashta    | ( <sup>·</sup> ) | פַּשְׁטָא postp. |
| 11. Y'thīb    | ( <sub>·</sub> ) | יְתִיב prep.     |
| 12. T'bhīr    | ( <sub>·</sub> ) | תְּבִיר          |

##### CLASS IV. *Counts.*

- |                      |                  |                           |
|----------------------|------------------|---------------------------|
| 13. Pāzēr            | ( <sup>·</sup> ) | פָּזֵר                    |
| 14. Karnē Phāra      | ( <sup>·</sup> ) | קַרְנֵי פָרָה             |
| 15. T'līsha Gh'dhōla | ( <sup>·</sup> ) | תְּלִישָׁא גְדוֹלָה prep. |
| 16. Geresh           | ( <sup>·</sup> ) | גֶּרֶשׁ                   |
| 17. G'rāshayim       | ( <sup>"</sup> ) | גֶּרְשִׁים                |
| 18. P'sīk            | ( <sub>·</sub> ) | פְּסִיקוֹ                 |

#### CONJUNCTIVES. *Servants.*

- |                     |                  |                           |
|---------------------|------------------|---------------------------|
| 19. Merka           | ( <sub>·</sub> ) | מֶרְכָּא                  |
| 20. Mūnāhh          | ( <sub>·</sub> ) | מוֹנַח                    |
| 21. Merka Kh'phūla  | ( <sub>·</sub> ) | מֶרְכָּא כְּפוּלָה        |
| 22. Mahpakh         | ( <sub>·</sub> ) | מַהְפָּק                  |
| 23. Dargā           | ( <sub>·</sub> ) | דַּרְגָּא                 |
| 24. Kadhma          | ( <sup>·</sup> ) | קַדְמָא                   |
| 25. Yerahh ben Yōmō | ( <sub>·</sub> ) | יֶרַח בְּנֵי-יוֹמָו       |
| 26. T'līshā K'tannā | ( <sup>·</sup> ) | תְּלִישָׁא קַטְנָא postp. |

# IV. INSEPARABLE PREPOSITIONS AND VAV

CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בּ	כּ	לּ	וּ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel.</i>			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

\* Also before the labials בּ, מּ, and פּ, but וְ before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

## THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מֶה.

Before strong consonants,	מִן	הֵן	הֵן	מֶה*
Before vowelless consonants and strong gutturals,	}	מִן	הֵן	מֶה
Before weak gutturals,		מִן	הֵן	מֶה
Before gutturals with Kamets,		מִן	הֵן	מֶה

\* But with a disjunctive accent commonly מֶה.

## INSEPARABLE PREPOSITIONS WITH SUFFIXES.

### SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִי, מִי, מִי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	כְּמוֹנְךָ	מִי, מִי, מִי
2 f.	בְּךָ	לְךָ	—	מִי
3 m.	בוֹ	לוֹ	כְּמוֹנוֹ	מִי, מִי, מִי
3 f.	בָּהּ	לָהּ	כְּמוֹנָהּ	מִי

### PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוֹ	מִי
2 m.	בָּכֶם	לָכֶם	כְּמוֹנְכֶם, כָּכֶם	מִי
2 f.	בָּכֶן	לָכֶן	—	מִי
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	כְּמוֹנָם, כָּהֶם	מִי, מִי
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִי

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנְכִי	We	אֲנִי, אַנְכִי, אַתָּה	אֲנִי
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתָּם	
	{ Thou <i>f.</i>	אַתָּה, אַתָּה	Ye <i>f.</i>	אַתָּה, אַתָּה	
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה	
	{ She	היא, היא § 23. 3.	They <i>f.</i>	הֵן, הֵנָּה	

### SUFFIXES.

	Simple.	With union Vowels of Verbs.				With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	י, כִּי	כִּי	כִּי	כִּי	(כִּי)	י	י
<i>pl.</i>	נו	נו	נו	נו		נו (נו)	ינו
2 <i>m.</i>	ה (ה)	(ה)	(ה)	ה	(ה)	ה (ה)	יה
<i>pl.</i>	כם					כם	יכם
2 <i>f.</i>	ה (ה)	ה, ה	ה	ה		ה	יה
<i>pl.</i>	כן					כן	יכן
3 <i>m.</i>	הו	הו, הו	הו	הו	(הו)	ו (ה, ה)	יו (יהו, יהו)
<i>pl.</i>	ם (מו)	ם, ם	ם	ם		ם	יָהֶם (יָמוֹ)
3 <i>f.</i>	ה	ה	ה	ה		ה	יה
<i>pl.</i>	ן (נה)	ן	ן	ן		ן	יהן

### DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זו)	זֹאת (זו)	זֶה, זֹאת <i>this</i> .
PLUR. אֵלֶּה, אֵלֶּה		<i>these</i> .

### RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form: שֶׁ (שֶׁ, שֶׁ, שֶׁ)

### INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

### VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill*.
2. “ pass. Niphal נִקְטַל *to be killed*.
3. Intensive act. Piël קָטַל *to kill many or to massacre*.
4. “ pass. Pual קִטַּל *to be massacred*.
5. Causative act. Hiphil הִקְטִיל *to cause to kill*.
6. “ pass. Hophal הִקְטַל *to be caused to kill*.
7. Reflexive Hithpaël הִתְקַטַּל *to kill one's self*.

# VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
		constr. קָטַל	הִקְטִיל	קָטַל	(קָטַל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטִיל		מִקְטִיל	
	pass.	קָטוּל	נִקְטֹל		מִקְטֹל



HIPIIL.	HOPHAL.	HIITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל — הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבַד	שָׁבַל
הִקְטִילָה	הִקְטִילָה	הִתְקַטְּלָה	כָּבְדָה	שָׁבְלָה
— הִקְטִילָתָּ	— הִקְטִילָתָּ	— הִתְקַטְּלָתָּ	כָּבְדָתָּ	שָׁבְלָתָּ
— הִקְטִילָתָּ	— הִקְטִילָתָּ	— הִתְקַטְּלָתָּ	כָּבְדָתָּ	שָׁבְלָתָּ
— הִקְטִילָתִי	— הִקְטִילָתִי	— הִתְקַטְּלָתִי	כָּבְדָתִי	שָׁבְלָתִי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	כָּבְדוּ	שָׁבְלוּ
— הִקְטִילְתֶּם	— הִקְטִילְתֶּם	— הִתְקַטְּלְתֶּם	כָּבְדְתֶם	(שָׁבְלְתֶם)
— הִקְטִילְתֶּן	— הִקְטִילְתֶּן	— הִתְקַטְּלְתֶּן	כָּבְדְתֶן	(שָׁבְלְתֶן)
— הִקְטִילוּם	— הִקְטִילוּם	— הִתְקַטְּלוּם	כָּבְדוּם	שָׁבְלוּם
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	כָּבֹד	שָׁבֹל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבֹד	שָׁבֹל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִכְבֹּד	יִשְׁבֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁבֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּכְבֹּד	תִּשְׁבֹּל
יִקְטִילִי	יִקְטִילִי	יִתְקַטֵּלִי	יִכְבֹּדִי	יִשְׁבֹּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִכְבֹּד	אִשְׁבֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִכְבֹּדוּ	יִשְׁבֹּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטֵּלְנָה	תִּכְבֹּדְנָה	תִּשְׁבֹּלְנָה
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ	תִּכְבֹּדוּ	תִּשְׁבֹּלוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטֵּלְנָה	תִּכְבֹּדְנָה	תִּשְׁבֹּלְנָה
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִכְבֹּד	נִשְׁבֹּל
הִקְטִיל		הִתְקַטֵּל	כָּבַד	
הִקְטִילִי		הִתְקַטֵּלִי	כָּבְדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	כָּבְדוּ	
הִקְטִילְנָה		הִתְקַטֵּלְנָה	כָּבְדְנָה	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

# VII. PARADIGM OF THE PERFECT

## SINGULAR.

1 com.

2 masc.

2 fem.

3 masc.

3 fem.

### KAL PRETERITE.

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
				קָטַלְתָּ	
3 fem.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
2 masc.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְתָּ			קָטַלְתָּ	
2 fem.	קָטַלְתְּ	—	—	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
1 com.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

### INFINITIVE.

קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
קָטַלְתָּ				

### FUTURE.

SING. 3 masc.	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּ
	יִקָּטַלְתָּ	יִקָּטַלְתָּ		יִקָּטַלְתָּ	יִקָּטַלְתָּ
PLUR. 3 masc.	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם

### IMPERATIVE.

SING. 2 masc.	קָטַלְתָּ	—	—	קָטַלְתָּ	קָטַלְתָּ
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### PIEL PRETERITE.

SING. 3 masc.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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### HIPIL PRETERITE.

SING. 3 masc.	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּ
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P L U R A L .				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלתם	קטלתן	קטלים	קטלנן
קטלתו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתיו	_____	_____	קטלתם	קטלתן
קטלתיו	_____	_____	קטלתים	קטלתין
_____	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלתו	קטלתיהם	קטלתיהן	קטלתום	קטלתון
קטלתיו	_____	_____	קטלתום	קטלתון
_____	קטלתיהם	קטלתיהן	קטלתים	קטלתין
קטלנו	קטלתם	קטלתן	קטלים	קטלנן
קטלתו ) קטלתיו ) קטלתיו )	קטלתם קטלתיהם קטלתיהם	קטלתן קטלתיהן קטלתיהן	קטלתם קטלתים קטלתים	קטלתן קטלתין קטלתין
קטלתו	_____	_____	קטלים	
קטלתו	קטלתם	קטלתן	קטלים	קטלנן
הקטלנו	הקטלתם	הקטלתן	הקטלים	הקטלנן

# VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	NE FUT.
<b>PRET.</b> 3 m.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
3 f.	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ
2 m.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
2 f.	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ
1 c.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
<b>Plur.</b> 3 c.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
2 m.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
2 f.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
1 c.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
<b>INFIN.</b> <i>Absol.</i>	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	
<i>Constr.</i>	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	
KAL ( <i>fut. a.</i> )					
<b>FUT.</b> 3 m.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
3 f.	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ
2 m.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
2 f.	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ
1 c.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ
<b>Plur.</b> 3 m.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
3 f.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
2 m.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
2 f.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
1 c.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם
<b>IMPER.</b> 2 m.	פָּעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ		פָּעַלְתָּ
2 f.	פָּעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	wanting	פָּעַלְתְּ
<b>Plur.</b> 2 m.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם		פָּעַלְתֶּם
2 f.	פָּעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם		פָּעַלְתֶּם
<b>PART. Act.</b>	פָּעַלְתָּ		פָּעַלְתָּ		

# IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל
3 f.	הִתְקַלַּלָּה	הִתְקַלַּלָּה	הִתְקַלַּלָּה	הִתְקַלַּלָּה	הִתְקַלַּלָּה
2 m.	הִתְקַלַּלְתָּ	הִתְקַלַּלְתָּ	הִתְקַלַּלְתָּ	הִתְקַלַּלְתָּ	הִתְקַלַּלְתָּ
2 f.	הִתְקַלַּלְתְּ	הִתְקַלַּלְתְּ	הִתְקַלַּלְתְּ	הִתְקַלַּלְתְּ	הִתְקַלַּלְתְּ
1 c.	הִתְקַלַּלְתִּי	הִתְקַלַּלְתִּי	הִתְקַלַּלְתִּי	הִתְקַלַּלְתִּי	הִתְקַלַּלְתִּי
Plur. 3 c.	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם
2 m.	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם
2 f.	הִתְקַלַּלְתֶּן	הִתְקַלַּלְתֶּן	הִתְקַלַּלְתֶּן	הִתְקַלַּלְתֶּן	הִתְקַלַּלְתֶּן
1 c.	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם
INFIN. Absol.	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל		
Constr.	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל		הִתְקַלַּל
FUT. 3 m.	יִתְקַלַּל	יִתְקַלַּל	יִתְקַלַּל	יִתְקַלַּל	יִתְקַלַּל
3 f.	תִּתְקַלַּל	תִּתְקַלַּל	תִּתְקַלַּל	תִּתְקַלַּל	תִּתְקַלַּל
2 m.	תִּתְקַלַּלְתָּ	תִּתְקַלַּלְתָּ	תִּתְקַלַּלְתָּ	תִּתְקַלַּלְתָּ	תִּתְקַלַּלְתָּ
2 f.	תִּתְקַלַּלְתְּ	תִּתְקַלַּלְתְּ	תִּתְקַלַּלְתְּ	תִּתְקַלַּלְתְּ	תִּתְקַלַּלְתְּ
1 c.	אֶתְקַלַּל	אֶתְקַלַּל	אֶתְקַלַּל	אֶתְקַלַּל	אֶתְקַלַּל
Plur. 3 m.	יִתְקַלַּלְתֶּם	יִתְקַלַּלְתֶּם	יִתְקַלַּלְתֶּם	יִתְקַלַּלְתֶּם	יִתְקַלַּלְתֶּם
3 f.	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן
2 m.	תִּתְקַלַּלְתֶּם	תִּתְקַלַּלְתֶּם	תִּתְקַלַּלְתֶּם	תִּתְקַלַּלְתֶּם	תִּתְקַלַּלְתֶּם
2 f.	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן	תִּתְקַלַּלְתֶּן
1 c.	נִתְקַלַּל	נִתְקַלַּל	נִתְקַלַּל	נִתְקַלַּל	נִתְקַלַּל
IMPER. 2 m.	הִתְקַלַּל	הִתְקַלַּל	הִתְקַלַּל		הִתְקַלַּל
2 f.	הִתְקַלַּלְתִּי	הִתְקַלַּלְתִּי	הִתְקַלַּלְתִּי	wanting	הִתְקַלַּלְתִּי
Plur. 2 m.	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם	הִתְקַלַּלְתֶּם		הִתְקַלַּלְתֶּם
2 f.	הִתְקַלַּלְתֶּן	הִתְקַלַּלְתֶּן	הִתְקַלַּלְתֶּן		הִתְקַלַּלְתֶּן
PART. Act.	הִתְקַלַּל		הִתְקַלַּל		הִתְקַלַּל
Pass.	הִתְקַלַּל	הִתְקַלַּל		הִתְקַלַּל	

# X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	—
Constr.	שֹׁלֵחַ	הִשְׁלִיחַ	שֹׁלֵחַ	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שָׁלַח	הִשְׁלַח	שָׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלְחִי	הִשְׁלְחִי	שְׁלְחִי	הִשְׁלְחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ	—	בִּשְׁלִיחַ	בִּשְׁלִיחַ	בִּשְׁתַּלַּח
Pass.	שְׁלֹוֹחַ	נִשְׁלָח	—	—	—

# XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגְשׁ	הִגְשִׁישׁ	הִגְשֵׁשׁ	נָתַן
3 f.	נִגְשָׁה	נִגְשָׁה	הִגְשִׁיִּשָּׁה	הִגְשֵׁשָׁה	נָתַתָּה
2 m.	נִגְשָׁתָּ	נִגְשָׁתָּ	הִגְשִׁיתָּ	הִגְשֵׁשָׁתָּ	נָתַתָּ
2 f.	נִגְשָׁתְּ	נִגְשָׁתְּ	הִגְשִׁיתְּ	הִגְשֵׁשְׁתְּ	נָתַתְּ
1 c.	נִגְשִׁיתִי	נִגְשִׁיתִי	הִגְשִׁיתִי	הִגְשֵׁשִׁיתִי	נָתַתִּי
Plur. 3 c.	נִגְשׂוּ	נִגְשׂוּ	הִגְשִׁיִּשׁוּ	הִגְשֵׁשׁוּ	נָתַנוּ
2 m.	נִגְשִׁיתֶם	נִגְשִׁיתֶם	הִגְשִׁיתֶם	הִגְשֵׁשִׁיתֶם	נָתַתֶּם
2 f.	נִגְשִׁיתֶן	נִגְשִׁיתֶן	הִגְשִׁיתֶן	הִגְשֵׁשִׁיתֶן	נָתַתֶּן
1 c.	נִגְשִׁינוּ	נִגְשִׁינוּ	הִגְשִׁינוּ	הִגְשֵׁשִׁינוּ	נָתַנּוּ
INFIN. Absol.	נָגַשׁ	הִנְגֵּשׁ	הִגְשֵׁשׁ	הִגְשֵׁשׁ	נָתַן
Constr.	נִגְשָׁת	הִנְגֵּשָׁת	הִגְשִׁישׁ		נָתַת
FUT. 3 m.	יִגְשׁ	יִנְגֹּשׁ	יִגְשִׁישׁ	יִגְשֵׁשׁ	יָתַן
3 f.	תִּגְשָׁה	תִּנְגֹּשָׁה	תִּגְשִׁיִּשָּׁה	תִּגְשֵׁשָׁה	תָּתַתְּ
2 m.	תִּגְשָׁתָּ	תִּנְגֹּשָׁתָּ	תִּגְשִׁיתָּ	תִּגְשֵׁשָׁתָּ	תָּתַתְּ
2 f.	תִּגְשִׁיתִי	תִּנְגֹּשִׁיתִי	תִּגְשִׁיִּשִׁי	תִּגְשֵׁשִׁי	תָּתַתִּי
1 c.	אֶגְשׁ	אֶנְגֹּשׁ	אֶגְשִׁישׁ	אֶגְשֵׁשׁ	אָתַתְּ
Plur. 3 m.	יִגְשׂוּ	יִנְגֹּשׂוּ	יִגְשִׁיִּשׁוּ	יִגְשֵׁשׁוּ	יָתַנוּ
3 f.	תִּגְשִׁינָה	תִּנְגֹּשִׁינָה	תִּגְשִׁיִּשְׁנָה	תִּגְשֵׁשְׁנָה	(תָּתַתְּהָ)
2 m.	תִּגְשִׁינוּ	תִּנְגֹּשִׁינוּ	תִּגְשִׁיִּשׁוּ	תִּגְשֵׁשׁוּ	תָּתַתְּמוּ
2 f.	תִּגְשִׁינָה	תִּנְגֹּשִׁינָה	תִּגְשִׁיִּשְׁנָה	תִּגְשֵׁשְׁנָה	(תָּתַתְּהֶנּוּ)
1 c.	נִגְשֵׁנוּ	נִנְגֹּשֵׁנוּ	נִגְשִׁישְׁנוּ	נִגְשֵׁשְׁנוּ	נָתַתְּנוּ
IMPER. 2 m.	גֵּשׁ	הִנְגֵּשׁ	הִגְשֵׁשׁ		תֵּן
2 f.	גִּשִׁי	הִנְגִּשִׁי	הִגְשִׁיִּשִׁי	wanting	תִּתֵּנִי
Plur. 2 m.	גִּשׂוּ	הִנְגִּשׂוּ	הִגְשִׁיִּשׁוּ		תִּתְּנוּ
2 f.	גִּשִׁינָה	הִנְגִּשִׁינָה	הִגְשִׁיִּשְׁנָה		(תִּתְּנֶנּוּ)
PART. Act.	נִגְשֵׁ		מִגְשִׁישׁ		נֹתֵן
Pass.	נִגְשָׁת	נִגְשָׁת		מִגְשֵׁשׁ	נִתָּן

# XII. PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבָה	נָסְבָה	סִיבְבָה
2 m.	(סָבַבְתָּ)	סָבַחְתָּ	נָסַחְתָּ	סִיבַחְתָּ
2 f.	(סָבַבְתְּ)	סָבַחְתְּ	נָסַחְתְּ	סִיבַחְתְּ
1 c.	סָבַבְתִּי	סָבַחְתִּי	נָסַחְתִּי	סִיבַחְתִּי
Plur. 3 c.	סָבְבוּ	סָבּוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבַבְתֶּם)	סָבַחְתֶּם	נָסַחְתֶּם	סִיבַחְתֶּם
2 f.	(סָבַבְתֶּן)	סָבַחְתֶּן	נָסַחְתֶּן	סִיבַחְתֶּן
1 c.	סָבַבְנוּ	סָבַחוּ	נָסַחוּ	סִיבַחוּ
INFIN. Absol.	סָבֹב	סָב	הִסָּב	סִיבֹב
Constr.	סָבֵב	סָב	הִסָּבֵב	סִיבֵב
FUT. 3 m.	יָסֹב	יָסֵב	יָסִיב	יִסְיֹב
3 f.	תָּסֹב	תָּסֵב	תָּסִיב	תִּסְיֹב
2 m.	תָּסֹב	תָּסֵב	תָּסִיב	תִּסְיֹב
2 f.	תָּסֹבִי	תָּסֵבִי	תָּסִיבִי	תִּסְיֹבִי
1 c.	אָסֹב	אָסֵב	אָסִיב	אִסְיֹב
Plur. 3 m.	יָסֹבוּ	יָסֵבוּ	יָסִיבוּ	יִסְיֹבוּ
3 f.	תָּסֹבֶנָה	תָּסֵבֶנָה	תָּסִיבֶנָה	תִּסְיֹבֶנָה
2 m.	תָּסֹבוּ	תָּסֵבוּ	תָּסִיבוּ	תִּסְיֹבוּ
2 f.	תָּסֹבֶינָה	תָּסֵבֶינָה	תָּסִיבֶינָה	תִּסְיֹבֶינָה
1 c.	נָסֹב	נָסֵב	נָסִיב	נִסְיֹב
IMPER. 2 m.	סֹב		הִסָּב	סִיבֹב
2 f.	סֹבִי		הִסָּבִי	סִיבֹבִי
Plur. 2 m.	סֹבוּ		הִסָּבוּ	סִיבֹבוּ
2 f.	סֹבֶינָה		הִסָּבֶינָה	סִיבֹבֶינָה
PART. Act.	סֹבֵב			מִסְיֹבֵב
Pass.	סֹבֹב		נֹסֵב	



# DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסָב	הִסְתָּוֵב	סָבַסָּב
הִסָּבָה	הוּסָבָה	הִסְתָּוֵבָה	סָבַסָּבָה
הִסָּבוֹת		הִסְתָּוֵבֹת	סָבַסָּבוֹת
הִסָּבוֹת		הִסְתָּוֵבֹת	סָבַסָּבוֹת
הִסָּבוֹתִי		הִסְתָּוֵבֹתִי	סָבַסָּבוֹתִי
הִסָּבוּ	הוּסָבוּ	הִסְתָּוֵבוּ	סָבַסָּבוּ
הִסָּבוּתָם		הִסְתָּוֵבוּתָם	סָבַסָּבוּתָם
הִסָּבוּתְךָ		הִסְתָּוֵבוּתְךָ	סָבַסָּבוּתְךָ
הִסָּבוּנוּ		הִסְתָּוֵבוּנוּ	סָבַסָּבוּנוּ
הִסָּב			סָבַסָּב
הִסָּב		הִסְתָּוֵב	סָבַסָּב
יָסָב	יוּסָב	יִסְתָּוֵב	יָסַסָּב
תָּסָב	תוּסָב	תִּסְתָּוֵב	תָּסַסָּב
תָּסָב	תוּסָב	תִּסְתָּוֵב	תָּסַסָּב
תָּסָבִי	תוּסָבִי	תִּסְתָּוֵבִי	תָּסַסָּבִי
אָסָב	אוּסָב	אִסְתָּוֵב	אָסַסָּב
יָסָבוּ	יוּסָבוּ	יִסְתָּוֵבוּ	יָסַסָּבוּ
תָּסָבִינָה		תִּסְתָּוֵבִינָה	תָּסַסָּבִינָה
תָּסָבוּ	תוּסָבוּ	תִּסְתָּוֵבוּ	תָּסַסָּבוּ
תָּסָבִינָה		תִּסְתָּוֵבִינָה	תָּסַסָּבִינָה
נָסָב	נוּסָב	נִסְתָּוֵב	נָסַסָּב
הִסָּב		הִסְתָּוֵב	סָבַסָּב
הִסָּבִי		הִסְתָּוֵבִי	סָבַסָּבִי
הִסָּבוּ	wanting	הִסְתָּוֵבוּ	סָבַסָּבוּ
הִסָּבִינָה		הִסְתָּוֵבִינָה	סָבַסָּבִינָה
מִסָּב		מִסְתָּוֵב	מִסָּבַסָּב
	מִוּסָב		

# XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמִים	קוּמִים
3 f.	קָמָה	נָקָמָה	קוּמִימָה	קוּמִימָה
2 m.	קָמַת	נָקָמַת	קוּמִימַת	קוּמִימַת
2 f.	קָמַת	נָקָמַת	קוּמִימַת	קוּמִימַת
1 c.	קָמַתִּי	נָקָמַתִּי	קוּמִימַתִּי	קוּמִימַתִּי
Plur. 3 c.	קָמוּ	נָקָמוּ	קוּמִימוּ	קוּמִימוּ
2 m.	קָמַתֶּם	נָקָמַתֶּם	קוּמִימַתֶּם	קוּמִימַתֶּם
2 f.	קָמַתְּן	נָקָמַתְּן	קוּמִימַתְּן	קוּמִימַתְּן
1 c.	קָמַנּוּ	נָקָמוּנּוּ	קוּמִימַנּוּ	קוּמִימַנּוּ
INFIN. Absol.	קוּם	הִקָּוֶם		
Constr.	קוּם	הִקָּוֶם	קוּמִים	
FUT. 3 m.	יָקוּם	יִקָּוֶם	יִקוּמִים	יִקוּמִים
3 f.	תָּקוּם	תִּקָּוֶם	תִּקוּמִים	תִּקוּמִים
2 m.	תָּקוּם	תִּקָּוֶם	תִּקוּמִים	תִּקוּמִים
2 f.	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי	תִּקְוָמִי
1 c.	אָקוּם	אִקָּוֶם	אִקוּמִים	אִקוּמִים
Plur. 3 m.	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ	יִקְוָמוּ
3 f.	תִּקְוָמִינָה	תִּקְוָמִינָה	תִּקְוָמִינָה	תִּקְוָמִינָה
2 m.	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ	תִּקְוָמוּ
2 f.	תִּקְוָמִינָה	תִּקְוָמִינָה	תִּקְוָמִינָה	תִּקְוָמִינָה
1 c.	נָקוּם	נִקָּוֶם	נִקוּמִים	נִקוּמִים
IMPER. 2 m.	קוּם	הִקָּוֶם	קוּמִים	
2 f.	קוּמִי	הִקְוָמִי	קוּמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוָמוּ	קוּמִימוּ	
2 f.	קָמְנָה	הִקְוָמְנָה	קוּמִימְנָה	
PART. Act.	קָם		מִקוּמִים	
Pass.	קוּם	נִקָּוֶם		מִקוּמִים

HIPHIL.	HOPIHAL.	HITHPAEL.	KAL.
הִקִּים	הוֹקִים	הִתְקוּיִם	רָב
הִקְיָה	הוֹקְיָה	הִתְקוּיָה	רָבָה
הִקְיִמוֹת	(הוֹקְיִמֹת)	הִתְקוּיִמֹת	רָבַת רִיבוֹת
הִקְיִמוֹת	(הוֹקְיִמֹת)	הִתְקוּיִמֹת	רָבַת רִיבוֹת
הִקְיִמוֹתִי	(הוֹקְיִמֹתִי)	הִתְקוּיִמֹתִי	רָבַתִּי רִיבוֹתִי
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּמוּ	רָבוּ רִיבוּ
הִקְיִמוּם	(הוֹקְמִם)	הִתְקוּמוּם	רָבָתָם
הִקְיִמוּהֶן	(הוֹקְמֵהֶן)	הִתְקוּמוּהֶן	רָבָתָן
הִקְיִמוּנִי	(הוֹקְמֵנִי)	הִתְקוּמוּנִי	רָבָנִי
הִקִּים		הִתְקוּיִם	רָב רִיב
הִקִּים			רִיב
הִקִּים	יִקִּים	יִתְקוּיִם	יָרִיב
תִּקִּים	תוֹקִים	תִּתְקוּיִם	תָּרִיב
תִּקִּים	תוֹקִים	תִּתְקוּיִם	תָּרִיב
תִּקְיָי	תוֹקְיָי	תִּתְקוּיָי	תָּרִיבִי
אִקִּים	אוֹקִים	אִתְקוּיִם	אָרִיב
יִקְיִמוּ	יִוֹקְמוּ	יִתְקוּיִמוּ	יָרִיבוּ
תִּקְיִמֶנָּה	(תוֹקְיִמֶנָּה)	תִּתְקוּיִמֶנָּה	תָּרִיבֶנָּה
תִּקְיִמוּ	תוֹקְמוּ	תִּתְקוּיִמוּ	תָּרִיבוּ
תִּקְיִמֶנָּה	(תוֹקְיִמֶנָּה)	תִּתְקוּיִמֶנָּה	תָּרִיבֶנָּה
נִקִּים	נוֹקִים	נִתְקוּיִם	נָרִיב
הִקִּים		הִתְקוּיִם	רִיב
הִקְיִי	wanting	הִתְקוּיִי	רִיבִי
הִקְיִי		הִתְקוּיִי	רִיבוּ
הִקְיִי		הִתְקוּיִי	(רִיבָנִי)
הִקְיִי		הִתְקוּיִי	רָב
מִקִּים	מִוֹקִים	מִתְקוּיִם	רָבוּ

# XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שָׁבַח	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָבוֹשׁ
FUT. 3 m.	יָשֹׁב	יִשְׁבַּח	יִהְיֶיב	יִהְיֶשַׁב	יִיבֹשׁ
3 f.	תָּשֹׁב	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶשַׁב	תִּיבֹשׁ
2 m.	תָּשֹׁב	תִּשְׁבַּח	תִּהְיֶיב	תִּהְיֶשַׁב	תִּיבֹשׁ
2 f.	תִּשְׁבִּי	תִּשְׁבְּחִי	תִּהְיֶיבִי	תִּהְיֶשַׁבִּי	תִּיבֹשִׁי
1 c.	אָשֹׁב	אִשְׁבַּח	אִהְיֶיב	אִהְיֶשַׁב	אִיבֹשׁ
Plur. 3 m.	יָשֻׁבוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶשַׁבוּ	יִיבֹשׁוּ
3 f.	תִּשְׁבְּנָה	תִּשְׁבְּחֶנָּה	תִּהְיֶשְׁבְּנָה	תִּהְיֶשַׁבְנָה	תִּיבֹשְׁנָה
2 m.	תִּשְׁבּוּ	תִּשְׁבְּחוּ	תִּהְיֶיבוּ	תִּהְיֶשַׁבוּ	תִּיבֹשׁוּ
2 f.	תִּשְׁבְּנָה	תִּשְׁבְּחֶנָּה	תִּהְיֶשְׁבְּנָה	תִּהְיֶשַׁבְנָה	תִּיבֹשְׁנָה
1 c.	נִשְׁבֹּחַ	נִשְׁבַּח	נִהְיֶיב	נִהְיֶשַׁב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשִׁב		יָבֹשׁ
2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי	wanting	יָבֹשִׁי
Plur. 2 m.	שִׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ		יָבֹשׁוּ
2 f.	שְׁבֶנָּה	הוֹשְׁבֶנָּה	הוֹשִׁבֶנָּה		יָבֹשְׁנָה
PART. Act.	יֹשֵׁב		בוֹשֵׁיב		יָבוֹשׁ
Pass.	רָשׁוּב	נֹשֵׁב		בוֹשֵׁב	יָבוֹשׁ

# XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתָּ
3 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
2 m.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
2 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
1 c.	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי	כָּתַבְתִּי
Plur. 3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן
1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
INFIN. Absol.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Constr.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
FUT. 3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
3 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
1 c.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
Plur. 3 m.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
3 f.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
2 m.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
2 f.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
1 c.	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ	יִכְתְּבוּ
IMPER. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Plur. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
PART. Act.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Pass.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	פָּלַח	נִפְּלַח	פִּלַּח
3 f.	פָּלְחָה	נִפְּלְחָה	פִּלְחָה
2 m.	פָּלַחְתָּ	נִפְּלַחְתָּ	פִּלַּחְתָּ
2 f.	פָּלַחְתִּי	נִפְּלַחְתִּי	פִּלַּחְתִּי
1 c.	פָּלַחְתִּי	נִפְּלַחְתִּי	פִּלַּחְתִּי
Plur. 3 c.	פָּלְחוּ	נִפְּלְחוּ	פִּלְחוּ
2 m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם	פִּלַּחְתֶּם
2 f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן	פִּלַּחְתֶּן
1 c.	פָּלַחְנוּ	נִפְּלַחְנוּ	פִּלַּחְנוּ
INFIN. Absol.	פָּלַח	נִפְּלַח	פִּלַּח
Constr.	פָּלֹחַ	נִפְּלֹחַ	פִּלְּחֻ
FUT. 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
2 m.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
2 f.	תִּפְּלִי	תִּפְּלִי	תִּפְּלִי
1 c.	אִפְּלַח	אִפְּלַח	אִפְּלַח
Plur. 3 m.	יִפְּלֹוּ	יִפְּלֹוּ	יִפְּלֹוּ
3 f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
2 m.	תִּפְּלֹוּ	תִּפְּלֹוּ	תִּפְּלֹוּ
2 f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
1 c.	נִפְּלַח	נִפְּלַח	נִפְּלַח
IMPER. 2 m.	פָּלַח	הִפְּלַח	פִּלַּח
2 f.	פָּלִי	הִפְּלִי	פִּלִּי
Plur. 2 m.	פָּלֹוּ	הִפְּלֹוּ	פִּלְּוּ
2 f.	פָּלִינָה	הִפְּלִינָה	פִּלִּינָה
PART. Act.	פָּלֹחַ		פִּלְּפֹחַ
Pass.	פָּלֹי	נִפְּלֹחַ	

[illegible]

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING. Abs.	אֲדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנֵי
	זָכוֹן memorial		זָכוֹן		זָכוֹנִים		זָכוֹנֵי
	מַלְיָץ interpreter		מַלְיָץ		מַלְיָצִים		מַלְיָצֵי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	קָטוֹל Kal. pass. part.		קָטוֹלָה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֲצִים	Const.	עֲצֵי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כָּבֹד	PL. Abs.	כְּבִדִּים	Const.	כְּבִדֵּי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שֹׁפְטִים	Const.	שֹׁפְטֵי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתָּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מְקַטֵּל Piel part.		מְקַטְלָה or מְקַטַּלְתָּ		מְקַטְלִים		מְקַטְלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגֵי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשֵׁי
	דָּבָר word		דָּבָר		דְּבָרִים		דְּבָרֵי
	עָנָן cloud		עָנָן		עֲנָנִים		עֲנָנֵי
	לֵבָב heart		לֵבָב		לִבְבִים		לִבְבֵי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part.		נִקְטְלָה or נִקְטַלְתָּ		נִקְטְלִים		נִקְטְלוֹת



iv. With final ה.

SING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קִנְיָה reed		קִנְיָה			קִנְיִים		קִנְיֵי
Masc.	יָפָה fair	Fem.	יָפָה		Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכֵי
	סֹתֵר covert		סֹתֵר			סֹתָרִים		סֹתָרֵי
	עֲצָם strength		עֲצָם			עֲצָמִים		עֲצָמֵי
	בַּעַל lord		בַּעַל			בַּעָלִים		בַּעָלֵי
	מָוֶת death		מָוֶת			מָוֶתִים		מָוֶתֵי
	עֵין eye		עֵין	DUAL		עֵינִים		עֵינֵי
	רֶגֶל foot		רֶגֶל			רַגְלָם		רַגְלֵי
	אָזֶן ear		אָזֶן			אָזְנִים		אָזְנֵי

II. Nouns which double their final consonant.

SING. Abs.	גַּמַּל camel	Const.	גַּמַּל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלֵי
	בֹּר garden		בֹּר			בֹּרִים		בֹּרֵי
	חֹק statute		חֹק			חֹקִים		חֹקֵי
	שֵׁן tooth		שֵׁן	DUAL		שֵׁנִים		שֵׁנֵי
Masc.	קָטָן small	Fem.	קָטָנָה	PL.	Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עֶמֶק deep		עֶמֶקָה			עֶמְקִים		עֶמְקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL.	Abs.	עִבְרָיוִם or עִבְרִים	Const.	עִבְרֵי
Masc.	טָרֵי fresh	Fem.	טָרִיָּה	Masc.		טָרִיִּים		טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבּוּשׁ garment	Const.	מִלְבּוּשׁ	PL.	Abs.	מִלְבּוּשִׁים	Const.	מִלְבּוּשֵׁי
Masc.	טוֹב good	Fem.	טוֹבָה		Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִיל High. part.		מִקְטִילָה or מִקְטִלָּה			מִקְטִילִם		מִקְטִילוֹת

*Nouns with the feminine ending ה.*

i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָה fish	Const.	דָּגָה	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה vengeance		נִקְמָה		נִקְמוֹת		נִקְמוֹת
	עֲצוּזָה counsel		עֲצוּזָה		עֲצוּזוֹת		עֲצוּזוֹת
	שִׁפָּה lip		שִׁפָּה	DUAL.	שִׁפְתָּיִם		שִׁפְתָּי

ii. From Segholates.

SING. Abs.	מִלְכָּה queen	Const.	מִלְכָּה	PL. Abs.	מִלְכוֹת	Const.	מִלְכוֹת
	סִתְרָה covert		סִתְרָה		סִתְרוֹת		סִתְרוֹת
	עֲצֻמָּה strength		עֲצֻמָּה		עֲצֻמוֹת		עֲצֻמוֹת

iii. All others.

SING. Abs.	גֶּפֶן garden	Const.	גֶּפֶן	PL. Abs.	גִּפְנוֹת	Const.	גִּפְנוֹת
	יְשׁוּעָה salvation		יְשׁוּעָה		יְשׁוּעוֹת		יְשׁוּעוֹת

*Nouns with the feminine ending ת.*

SING. Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמְרוֹת	Const.	מִשְׁמְרוֹת
	יוֹנָקָה sucker		יוֹנָקָה		יוֹנָקוֹת		יוֹנָקוֹת
	גִּלְגָּלֶת skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עִבְרִיָּה Hebrew-woman		עִבְרִיָּה		עִבְרִיּוֹת		עִבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּוֹת		מַלְכוּוֹת

# XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

## SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מַלְכָּתִי	“	יָדִי
2 m. thy	“	לֵבָבְךָ	“	מֶלְכְּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
2 f. thy	“	לֵבָבְךָ	“	מֶלְכְּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
3 m. his	“	לֵבָבוֹ	“	מֶלְכוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
3 f. her	“	לֵבָבָהּ	“	מֶלְכָּהּ	“	מַלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i> 1 c. our	“	לֵבָבֵנוּ	“	מֶלְכֵנוּ	“	מַלְכָּתֵנוּ	“	יָדֵינוּ
2 m. your	“	לֵבָבְכֶם	“	מֶלְכְּכֶם	“	מַלְכָּתְכֶם	“	יָדְכֶם
2 f. your	“	לֵבָבְכֶן	“	מֶלְכְּכֶן	“	מַלְכָּתְכֶן	“	יָדְכֶן
3 m. their	“	לֵבָבָם	“	מֶלְכָּם	“	מַלְכָּתָם	“	יָדָם
3 f. their	“	לֵבָבָן	“	מֶלְכָן	“	מַלְכָּתָן	“	יָדָן

## PLURAL.

## DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מַלְכוֹת	hands	יָדִים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מַלְכוֹת		יָדִי
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מַלְכוֹתִי	“	יָדִי
2 m. thy	“	לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדֶיךָ
2 f. thy	“	לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדֶיךָ
3 m. his	“	לֵבָבוֹ	“	מֶלְכָיו	“	מַלְכוֹתָיו	“	יָדָיו
3 f. her	“	לֵבָבֶיהָ	“	מֶלְכֶיהָ	“	מַלְכוֹתֶיהָ	“	יָדֶיהָ
<i>Plur.</i> 1 c. our	“	לֵבָבֵינוּ	“	מֶלְכֵינוּ	“	מַלְכוֹתֵינוּ	“	יָדֵינוּ
2 m. your	“	לֵבָבֵיכֶם	“	מֶלְכֵיכֶם	“	מַלְכוֹתֵיכֶם	“	יָדֵיכֶם
2 f. your	“	לֵבָבֵיכֶן	“	מֶלְכֵיכֶן	“	מַלְכוֹתֵיכֶן	“	יָדֵיכֶן
3 m. their	“	לֵבָבֵיהֶם	“	מֶלְכֵיהֶם	“	מַלְכוֹתֵיהֶם	“	יָדֵיהֶם
3 f. their	“	לֵבָבֵיהֶן	“	מֶלְכֵיהֶן	“	מַלְכוֹתֵיהֶן	“	יָדֵיהֶן

## CARDINALS.

## MASCULINE.

*Absol.**Constr.*

## FEMININE.

*Absol.**Constr.*

One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵה	עָשָׂר	עָשָׂר
Eleven	{ עָשָׂר	אַחַד	עֶשְׂרֵה	אַחַת
	{ עָשָׂר	עֶשְׂתִּי	עֶשְׂרֵה	עֶשְׂתִּי
Twelve	{ עָשָׂר	שְׁנַיִם	עֶשְׂרֵה	שְׁתֵּי
	{ עָשָׂר	שְׁנֵי	עֶשְׂרֵה	שְׁתֵּי
Thirteen	עָשָׂר	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ
Fourteen	עָשָׂר	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע
Fifteen	עָשָׂר	חֲמִשָּׁה	עֶשְׂרֵה	חֲמִשׁ
Sixteen	עָשָׂר	שֵׁשׁ	עֶשְׂרֵה	שֵׁשׁ
Seventeen	עָשָׂר	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע
Eighteen	עָשָׂר	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנָה
Nineteen	עָשָׂר	תִּשְׁעָה	עֶשְׂרֵה	תִּשְׁעַ
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסָה	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תִּשְׁעִים	רְבֹּוא

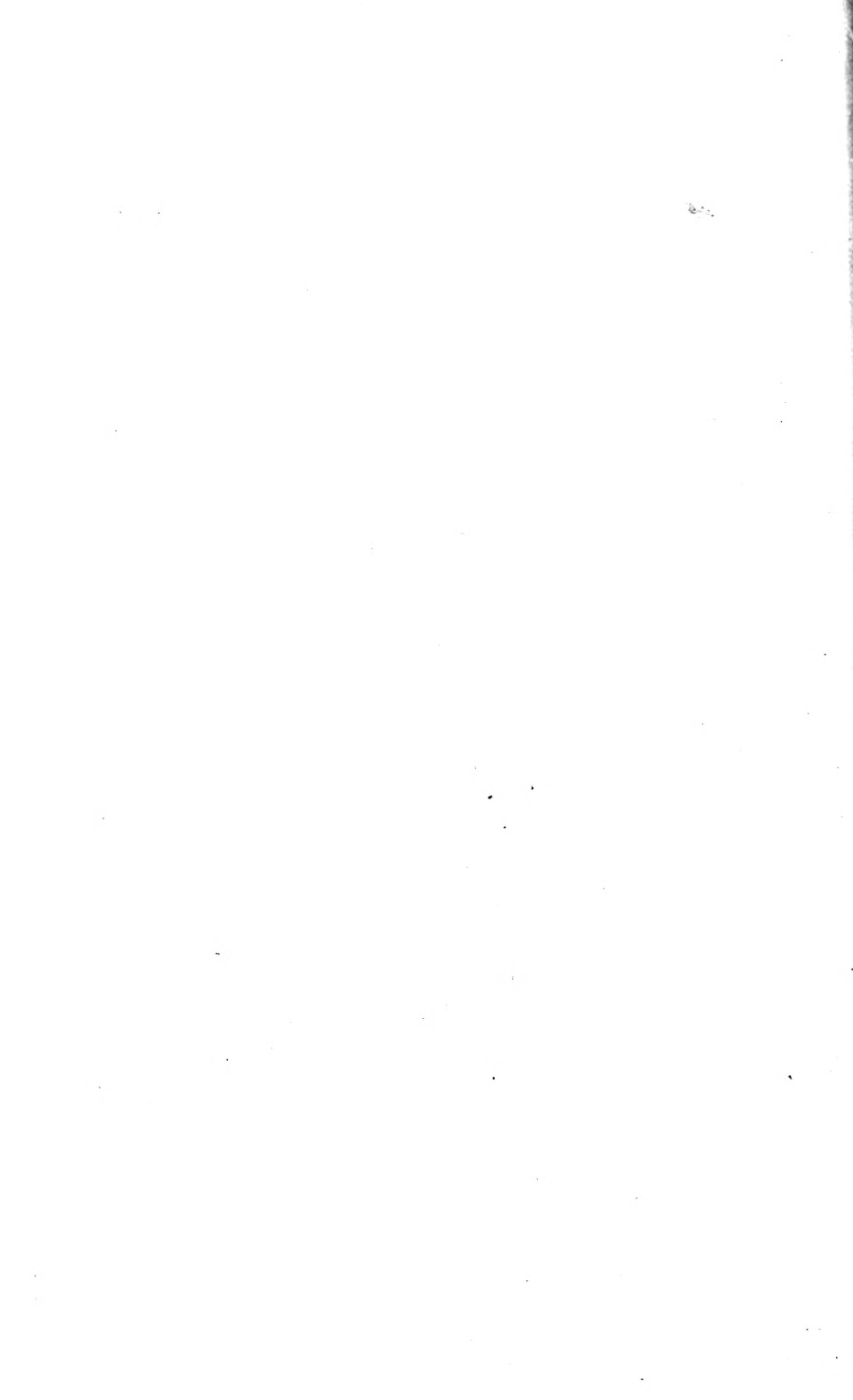
## ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תִּשְׁעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשָׂרִי
Fourth	רְבִיעִי				

## XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮	,	}	,(,)	,	,(,)'(,) <sup>9</sup>	}	'(,)'(,)⏟
	^	,						
			^	⏟(,)	2	⏟(,)'(,) <sup>9</sup>		
SECONDARY SECTIONS.			⋮	⏟	'(,)	⏟(,)'(,) <sup>9</sup>	}	'(,)'(,)⏟
			^					
					.	⏟(,)⏟(,)		
							μ	}
							ρ	
UNUSUAL SECTIONS.					⋮ 1			
							ρ ρ	⏟⏟⏟⏟⏟

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhîr is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.



# LESSONS IN READING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִיָּת וּבִשְׂדֵה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :  
חֹשֶׁךְ וְלֹא אֹר : לֶחֶם מִן־הַשָּׂמִים : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעָרַב עַד בֶּקֶר : לֶחֶם וּבָשָׂר בִּבְקָר וְלֶחֶם וּבָשָׂר בְּעָרַב : מִבְּקָר  
לְעָרַב : שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה :

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יֵהְיֶה אַתָּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah*, is *Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָה *between me and thee*.





יִהְיֶה גְדֻלַּת מַאֲד הַיָּד וְהַדָּר לְבָשֶׁת׃ אֶת־הַדָּלָת סִגְרוֹ׃ <sup>1</sup> הַבְּקָה־  
 פָּה׃ בָּהֶם דָּבַק׃ דָּבָקוּ בָּהּ׃ לֹא־שָׁמְרוּ אֶת־הַמִּצְוָה׃ יָתֵן לוֹ לֶסֶת  
 וּכְלִים לְשֹׁמֵר׃ לֹא־מְשַׁלֶּת בָּם׃ שִׁבְתָּהּ הָאָרֶץ שֹׁבֶת לַיהוָה׃ שִׁכְנָתָהּ  
 בַּשָּׂדֶה׃ סִגְרָתָהּ הַדָּלָת וְרִצְקָתָהּ עַל כָּל־הַפְּלִים הָאֵלֶּה׃ שְׁמִרָתָם אֶת־  
 הַיּוֹם הַזֶּה׃ שָׁמַר אֶת־כָּל־הַמִּצְוָה׃ צָדֵק לְבָשְׁתִּי׃ שְׁמִרָתָם אֶת־הַשֹּׁבֶת  
 פִּי קָדַשׁ הִיא לָבֶם׃

<sup>2</sup> מְשִׁל is also followed by מְ, where our idiom requires *to rule over*.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

**נקטלף**, **נקטלי**, **נקטלני**, **נקטלת**, **נקטלתן**, **נקטלה**, **נקטלתי**,  
**הקטיל**, **הקטיל**, **הקטלתם**.

קטלתי , אפלטתי , קטלת , קטלתו , קטלתה , קטלתם , קטלתן , קטלתיו , קטלתיה , קטלתיהם , קטלתיהן , קטלתיו , קטלתיה , קטלתיהם , קטלתיהן .

REMARK 6. The sign of the definite object אֶת becomes אֶת־ before grave suffixes and אֹת before light suffixes, § 66. 3, thus אֹתִי , אֶתְכֶם; with the 3 m. s. suffix it is אֹתוֹ, with 3 f. s. אֶתָּה , § 29. 4.

לֹא נִבְדְּלֵנוּ: נִכְבְּשָׁה הָאָרֶץ לְפָנֵינוּ: קִבְּצָתִי אֹתְכֶם וְנִקְדַּשְׁתִּי בְּכֶם  
וְיִדְעוּם כִּי־אֲנִי יְהוָה: סֹגֵר פְּלִיפִּית: אֲדֹאֲלֶעָזֶר קִדְשׁוֹ לְשׁוֹמֵר אֶת־



9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **אֲשֶׁר אַתָּה** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יֹסֵף הָיָה וְהָיָה מִשְׁלַב בְּכָל־הָאָרֶץ : בַּיּוֹם הַהוּא תִּשְׁבֹּת : מִקְרָב עַד־קָרֹב  
תִּשְׁבֹּתִי : יוֹם וְלַיְלָה לֹא יִשְׁבֹּתִי : וְעַתָּה יִהְיֶה שְׁמִיר אַתָּה אֲשֶׁר הִפְרַת :  
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת : יִהְיֶה שְׁכֵן בְּצִיּוֹן : יִהְיֶה הַשְׁכֵּן בְּצִיּוֹן :  
שְׁכֵן בְּאֶרֶץ : שְׁכֵנִי בְּסֻלֵּעַ : הַשֹּׁמֵר הָיָה סְגוּר : וְבַעֲתָ הַהוּא פִּלְשְׁתִּים  
מִשְׁלִים בְּיִשְׂרָאֵל : לֹא־אֶמְשַׁל אֲנִי בָכֶם יִהְיֶה וְיִשְׁלַב בָּכֶם : תִּלְבְּשִׁי שָׂרִי :  
כֵּן תִּלְבְּשִׁנָּה הַבְּתוּלָה :

## 8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטַל , הִקְטִיל , הִקְטִילָה , הִקְטִילִי , הִקְטִילִי , תִּקְטֹל (2) , אִקְטֹל ,  
יִקְטֹל , תִּקְטֹלִי , יִקְטֹלִי , תִּקְטֹלִי , נִקְטֹל , תִּקְטֹלָה (2) .

קִטַּל , מִקְטֵל , קִטְלָה , תִּקְטֹלִי , אִקְטֹל , נִקְטֹל , יִקְטֹל , תִּקְטֹלָה ,  
תִּקְטֹל (2) , יִקְטֹל , מִקְטֵל , קִטְלוּ , קִטְלוּ , תִּקְטֹלוּ .

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לָהּ לְהִקְטִיר** *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוא אשר** *he is the one who* or *that is the thing which*.

הַבְּדִילִי מִן הַעֲדָה הַזֹּאת : הַשֹּׁמֵר לֹא־יִסְגֹּר עַד־הַקָּרֹב : הַסְגֵּר בְּבֵית :  
וְיִרְיָחוֹ מִסְגָּרָה : הוּא אֲשֶׁר־דִּבֶּר יְהוָה בָּכֶם אֲקַדֵּשׁ וְעַל־פָּנָי כָּל־הָעָם  
אֲקַבֵּד : נִדְעֵי הַגּוֹיִם כִּי אֲנִי יִהְיֶה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל : לֹא־לָהּ לְהִקְטִיר  
לְיִהוָה כִּי לַפְּהִיזִים הַמְקַדְּשִׁים לְהִקְטִיר : הַשֹּׁמֵר לָהּ פֶּן־תִּדְבֹּר עִסְיֵי־עֹלָם

מְטוֹב עֲדָרָע: הַשְׁמִירוּ לָכֶם פְּנֵת־שֹׁפְתוֹ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה  
עִמָּכֶם: אֲמַרְתִּי כִּבְד אֲכַבֵּד אֹתָהּ וְהִנֵּה מִנֵּעַ אֹתָהּ יְהוָה מִכְּבוֹד:

## 9 a. HIPHIL, HOPHAL, AND HITPAEL FUTURES, ETC. § 38.

Analyze and translate:—

תִּתְקַטֵּל, נִקְטִיל, אֶקְטֹל, תִּקְטְלוּ, תִּתְקַטְּלוּ (2),  
יִקְטְלוּ, תִּקְטְלוּ, תִּתְקַטְּלוּ, תִּקְטְלוּ, תִּתְקַטְּלוּ, תִּקְטְלוּ, תִּתְקַטְּלוּ.

אֲנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַכֹּהֲנִים אֲלֹפִישׁ יִשְׂע: וְגַם  
הַכֹּהֲנִים יִתְקַדְּשׁוּ: עֲתָה תִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת־הַבֵּית הַזֶּה: וְעֲתָה  
הַשְׁפִּילוּ: לֹא־תִכְרִית חֹסֶד מֵעַם הַבֵּית הַזֶּה עַד עוֹלָם: כֹּה אָמַר  
יְהוָה אֱלֹהֵי מִשְׁבֵּית מִן־הַמָּקוֹם הַזֶּה שֹׁשׁוֹן וְשִׁמְחָה: וּמְלִיכֹו אֹתֹו עַל־  
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָה לַיהוָה: הַמִּשְׁחִית אֹתָהּ אֵת כָּל־  
הַשְּׂאֲרִית: מִשְׁחָתִים אֲנִי הוֹרֵג אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה הַצֹּעֲקָה לִפְנֵי  
יְהוָה:

## 9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטֹל (5), קָטַלְתָּ (2), נִקְטֹלְתָּ (2), קָטַלְתָּ (2),  
קָטַלְתָּ (4), יִקְטֹל, תִּקְטֹלוּ, תִּתְקַטְּלוּ, תִּקְטֹלוּ (2), קָטַלְתָּ (2),  
קָטַלְתָּ, אֶקְטֹל, תִּקְטֹלוּ (2), תִּתְקַטְּלוּ (8), תִּקְטֹלוּ (4),  
יִקְטֹלוּ, תִּקְטֹלוּ, תִּתְקַטְּלוּ (12), קָטַלְתָּ (3), תִּקְטֹלוּ (10),  
תִּקְטֹלוּ (3), תִּקְטֹלוּ (2), תִּתְקַטְּלוּ, נִקְטֹלוּ, תִּתְקַטְּלוּ (2),  
תִּתְקַטְּלוּ, מִקְטֹלוּ, תִּקְטֹלוּ (2), נִקְטֹלוּ, קָטַלְתָּ (5), אֶקְטֹל (5),  
תִּתְקַטְּלוּ, נִקְטֹלוּ (2), תִּקְטֹלוּ (5), תִּתְקַטְּלוּ, תִּקְטֹלוּ, תִּתְקַטְּלוּ (7),  
תִּתְקַטְּלוּ (2), תִּתְקַטְּלוּ (2), תִּתְקַטְּלוּ (2), נִקְטֹלוּ (2), קָטַלְתָּ (2),  
נִקְטֹלוּ, קָטַלְתָּ (6), יִקְטֹלוּ (5), תִּקְטֹלוּ, תִּתְקַטְּלוּ (2).

יחַקְטִילוּ , קַטַּל (11) , קַטַּלָּה (3) , נִקְטִילוּ , הִקְטִילוּ (2) , קִטְלָתָם (3) ,  
הִתְקַטְּלוּ , תִּתְקַטְּלוּ , תִּקְטִיל (2) , הִתְקַטְּלוּ , הִתְקַטְּלוּ .

# 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לֹא is the simple negative; אַל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לֹא תִסְגֵּר *thou shalt not deliver*, אַל תִּסְגֵּר *deliver not*.

נִגְעָה הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַחֵרֶב: וַיְהִינָה עֵתָּה בָּרָד וַיִּמָּטֵר וַיְהִי  
בָּרָד עַל־הָאָרֶץ: וּמִרְדְּכָי נָדַע אֶת־הַכֹּל וַיִּקְרַע מְרִדְּכָי אֶת־הַבְּגָדִים  
אֲשֶׁר לוֹ וַיִּלְבָּשׁ שָׂק וַאֲפֹר נִיזְעַק וַיִּזְעַק וַתִּשְׁלַח הַמֶּלֶכָה בְּנָדִים  
לְהַלְבֹּשׁ אֶת־מִרְדְּכָי וְלֹא קָבַל: וַבְּרִית יְהוָה אֶת־הַגִּוִּים הָאֵלֶּה וַיְרַשְׁתָּ  
אֹתָם וַיִּשְׁבֹּתָ בָּאָרֶץ: אֶת־אַחֲרֶן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַיְרַחֲצֵתָ אוֹתוֹ בַּמַּיִם  
וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אַחֲרֶן אֶת־הַכֹּהֵן וַלְקַחְתָּ אֶת־הַשִּׁמֹן  
וַיַּצַּקְתָּ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אוֹתוֹ: אֶל־תִּשָּׁכֵן עִמָּה רַע: קָרֵב עַד־הַנֶּזֶחַ  
וַאֲדַבְּרָה: שְׁמֶרְהִיזָתָ לְעוֹלָם:

# 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְהוּ *he killed him* is composed of קָטַל 3 masc. sing. pret. and הוּ for הָהוּ, suffix of 3 masc. sing. with vowel of union

(,), and is equivalent to קָטַל אִתּוֹ; קָטַלְתָּהּ *she killed her* is for קָטַלְתָּהּ, which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ת before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתּוֹ.

Analyze and translate:—

קָטַלְתָּ, קָטַלְתָּי, קָטַלְתָּם, קָטַלְתָּן, קָטַלְתָּה, קָטַלְתָּי, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתָּהּ, קָטַלְתָּי, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

\* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus קָטַלְתָּהּ means either *he caused him to kill* or *he caused to kill him*; קָטַלְתָּהּ *thou hast caused them to put on tunics*, but קָטַלְתָּהּ *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני, הקטלתיה, הקטיליה, הקטלתיו (2), הקטילתי, הקטילתו, הקטילתה, הקטילתיה (2), הקטלתו, קטלנו, קטלתו, קטלנו, קטלתם, קטלתם, קטלתו, קטלתו, קטלתו, קטלתו (2).

גדלתו, גדלתה, גדלתיה, גדלתיו (2), גדלתו, גדלתו, גדלתו, גדלתו, גדלתו, גדלתו, גדלתו, גדלתו (2), גדלתו, גדלתו, גדלתו, גדלתו (2).

אין לה אב ואם ולקחה מרדכי<sup>1</sup> לו לבת: ויספר להם חמן את כל-אשר גדלו המלך: הנה אנכי עמך ושמתיה ככל אשר דברתי לך: שפתי רעב וחייה ושפלה: הבגדים ילבוש ורחץ במים ולבשם ולקח מן הדם ונתן על-המזבח וקדשו: הלבישו הבגדים: הלבישוהו הבגדים: המלחמה הדביקהו: אתה הבדלתם לה<sup>3</sup> כאשר דברת אדני יהוה<sup>4</sup>:

<sup>1</sup> *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

<sup>2</sup> Used adverbially, *how*.

<sup>3</sup> See § 29. 3.

<sup>4</sup> § See 23. 3.

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח, and יִשְׁלַחְנִי from יִשְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.





וַאֲכַבְדֵּהוּ: וַיִּשָּׁכְם בַּבֶּקֶר וַיִּשְׁלַח: אָמַר אֶל־תַּשְׁחִיתֵהוּ כִּי בָרַכָה בּוֹ:  
 רַחֲמִים יִהְיֶה לֹא נִשְׁחִיתָהּ וְלֹא יִשְׁפַח אֶת־חֲבֵרֹתָ אֲשֶׁר נִשְׁפַּע לָכֶם:  
 מִה־אֲנֹשׁ כִּי תִזְכְּרֶנּוּ וְכָבוֹד וְהָדָר תַּעֲשֶׂתְהוּ וְתַמְשִׁילֶהוּ בְּכָל־אֶרֶץ:  
 לָקַח אֹתוֹ וַיַּמְלִיכֵהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּהּ בְּמִים וְאַלְפִישָׁהּ: וַלְבָשָׁהּ  
 בְּגָדִים:

### c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלִּי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְךָ *thy killing or to kill thee*, הִקְטִילְךָ *thy causing to kill, to cause thee to kill or to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנוּ (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְךָ,  
 קָטַלְנִי (2), קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה.  
<sup>1</sup> קָטַלְי (2), קָטַלְהָ, קָטַלְנוּ, קָטַלְכֶם, קָטַלְם, קָטַלְי, קָטַלְי,  
 קָטַלְנוּ (2), קָטַלְהָ, קָטַלְנוּ, קָטַלְנוּ (2), קָטַלְכֶם, קָטַלְנוּ, קָטַלְנוּ,  
 קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ.

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְךָ, אָמַרְם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),  
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחְי, שְׁמַרְנִי (2),  
 שְׁמַרְם, שְׁמַרְי, שְׁמַרְךָ, שְׁמַרְהָ, שְׁמַרְי.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרָם לִי: עֲתָה  
 כַּבְדֵּנִי נָא לְגַד יִשְׂרָאֵל: אֵתָה דְּבַרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:  
 מִשָּׁחֹ אֲתָם: מִשָּׁחֹהוּ כִּי־זֶה הוּא: קַבְּצֵנוּ מִן־הַגּוֹיִם: בְּקַבְּצֵי אֶת־  
 יִשְׂרָאֵל מִן־הַגּוֹיִם<sup>2</sup> וְנִקְדָּשְׁתִּי בָם וְנִדְעֵי הַגּוֹיִם כִּי־אֲנִי יְהוָה<sup>1</sup> בְּהַקְדָּשִׁי  
 בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקַדְּשׁוֹ: וַיַּבְדֵּל אֶהֱרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לַפְּנֵי  
 יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were אֲדַבֵּר § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה* *a great stone*, *הָאֶבֶן הַגְּדוֹלָה* *the great stone*, § 70. 2:

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת* *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה* or *הָאֶבֶן הַגְּדוֹלָה* *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *אֲחוּתְךָ הַקְטָנָה מִמֶּנּוּ* *thy sister young from thee*, i. e. *younger than thou*; *אֶגְדֵּל מִמֶּנּוּ* *I will be greater than thou*.

שְׁמִיִּם חֲדָשִׁים<sup>1</sup> וְאֶרֶץ חֲדָשָׁה: גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָנָה  
 בָּאֵר בַּשָּׂדֶה וְהָאֶבֶן גְּדוֹלָה עַל־הַבָּאֵר: שְׁלָמָה חֲדָשָׁה: הַתְּאֵנִים הַטְּבוֹת

טבות מאד וההרעות רעות מאד: אלה המלכים אשר מלכו באדום  
 לפני מלך-מלך לישראל: את פליהמלכים האלה לבד: <sup>2</sup> עלימה דבר  
 יהוה <sup>3</sup> עלינו את פליהרעה הגדולה הזאת: ויהוה השליך עליהם  
 אבנים גדולות מן השמים: הארץ הטובה אשר יהוה נתן לה: עיר  
 גדולה גבעון והיא גדולה מנהעי:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article,  
 § 25. 3. *a*.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but מקום הארון *the place of the ark*; יהוה *the ark* (not *an ark*) of Jehovah.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, איש האלהים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בני ישראל: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית  
 האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה ה' מים ושמי  
 השמים הארץ וכל אשר בה: הקל קל בעקב והידים ידי עשו: תכבדני  
 בית השדה: אתה המלכתי עליהם רב בעפר הארץ: ויגדל המלך  
 מכל מלכי הארץ: ושב דוד בשדה פלשתים: וישפחו אתיהוה וימכר

אתם ביד מלך אדום: הלא טוב אנבנה ונפרפר נהרות דמשק מכל <sup>1</sup> מימי  
ישראל הלא-ארחץ בהם וטהרתני:

<sup>0</sup> 23. 1. אמנה קרי

<sup>1</sup> The construct of מרים, a reduplication of the more usual form מי.

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions *אחר* after, *אל* to, *על* upon and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. *אחרי* not *אחרי* after me.

30. The article before *יום* day limits it to the present, that which is now passing, *היום* to-day, § 68. 3.

את-מצותיו תשמרו ובכלו <sup>1</sup> תשמעו ובו <sup>2</sup> תדבקון: אתה את-דברתי  
תשמר אתה וזרעה אחריה: אבד תאבדון את-כל-המקמות אשר  
עבדו-<sup>3</sup>שם הגוים אשר אתם ירשים אתם את-אלהיהם ונתפתם את-  
<sup>4</sup>מזבחתם ושבתם את-מצבתם ואשריהם תשרפון באש ואבדתם את-  
שמים מן-המקום ההוא: והנה אנכי הולך היום בדרך כל-הארץ וידעתם  
בכל-לבבכם ובכל-נפשכם כי לא נפל דבר אחד מכל הדברים השונים  
אשר דבר יהוה אלהיכם <sup>5</sup>עליכם:

<sup>1</sup> שמי may take a direct object, or as in this instance be followed by ב

<sup>2</sup> See Lesson 4, note 1; also § 39. 3.

<sup>3</sup> § 30. 33.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either ם or יהם.

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קטל:—

עמדתם, תעמד (2), תעמדו, נעמד, אעמד, עמד (2), תחזקי,  
יחזק, תחזקנה, תאכלו, אכל.  
העמידו, העמידונו, נעמידהו, תעמידום, העמדת, תעמידנה,  
נעמד.

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *כֹּל*, e. g. *כֹּל-הַמַּיִם יִהְיֶה כֶּסֶף* *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מָקוֹם אֲשֶׁר* *the place which* or *where*, etc.

וַיִּהְיֶה יְהוָה אֱלֹהֵיהֶם לֵאמֹר אֶת־הַקָּלָה לְבָרָכָה כִּי אֲהַבֶּהּ יְהוָה : הַשֶּׁמֶשׁ  
וְהַיָּרֵחַ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם : וַיִּהְיֶה כֹל־הַמַּיִם לְדָם : אֲזָכְרִי וּבִיטִי נֶעֱבֹד  
אֶת־יְהוָה : עֲזָבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם : וַיִּמְטֵר עֲלֵיהֶם מִן הַשָּׁמַיִם  
וַיִּגְאָלֶהָ אֶת־הַמֶּן : וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר לָהֶם בְּמָקוֹם  
הַזֶּה : כָּל־עַמּוֹתַי תֹּאמְרֶנָּה יְהוָה מִי כָמוֹהוּ : בְּמָקוֹם אֲשֶׁר־יֹאמַר לָהֶם  
לֹא־עָמִי אַתֶּם וַאֲמַר לָהֶם בְּנֵי אֱלֹהִי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> וַאֲמַן נָא  
הַדְּבִירֶיהָ אֲשֶׁר דִּבַּרְתָּ לַעֲבֹדָה דָּוִד אָבִי :

דְּבִיר קרי

<sup>1</sup> The future followed by *נָא* has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:—

קָטַל (2), קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל,  
קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל,  
קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

כָּרוֹךְ וּבָרָכָה יְהוָה בְּאָרְץ אֲשֶׁר יְהוָה אֱלֹהֵיהֶם נָתַן לָהֶם : בָּרָכִי נַפְשִׁי  
אֶת־יְהוָה וְאֶל־תִּשְׁכַּחֲתִי כָל־גִּמְלוֹתָי : אֲבָרְכָה וְאֶגְדָּלָה שְׁמִי וְאֲבָרְכָה מְבָרְכִיהָ

וַיְבָרְכוּ בָּהּ כָּל גִּיּוֹי הָאָרֶץ: וַיֵּדַעַתִּי אֶת אֲשֶׁר-תִּבְרַךְ מִבְרָכָה: וַעֲתָה  
 בָּרַךְ אֶת-בִּית עַבְדְּךָ וּמִבְרַכְתְּךָ וְיָבִרְךָ לְעוֹלָם: זַעֲקֵי אֵלַי וְלֹא אֲשַׁמֶּע  
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אֲנִי שָׁנֹו מִן-הָאָרֶץ: טָהֲרֹנוּ אֶת-כָּל  
 בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-פְּלִיּוֹ: וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת-  
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וְטָהַר:

## 18. LAMEDII GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—  
 שָׁלַחַת, שָׁלַח, שָׁלַחַת, אָשַׁלַח, נָשַׁלַח, נִשְׁלַחַת, שָׁלַח, וְשָׁלַיִחַ, הִשְׁלַחַת  
 נִשְׁלַח, מִשְׁתַּלַּחַת, שְׁלַחְתָּהּ, שְׁלַחְתִּי, שְׁלַחְתִּי, וְשָׁלַחְתִּים.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זֶרַע לְזֶרַע וְלָחֶם לָאֵכָל: בִּבְקָר זֶרַע אֶת-זֶרַעָהּ: אֶל-תִּנְגַּע שָׁמָּה  
 אֶת-כָּל-הָעָם: מִיִּיּוֹדֵעַ מִהֲטוֹב לָאָדָם: וַיֵּדַעַתִּי כִּי יְהוָה שְׁלַחְתִּי אֲלֵיָהּ:  
 וַיֹּאמְרוּ אֵלָיו הִנֵּדַעַת כִּי הַיּוֹם יְהוָה לָקַח אֶת-<sup>1</sup>אֶדְלָיָה מֵעַל רֹאשָׁהּ  
 וַיֹּאמֶר גַּם אֲנִי וַיֵּדַעַתִּי: אֶתִּי שְׁלַחְתָּ: תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ: אֶל-נָא  
 הַמִּנִּיעַ מִהַלָּךְ אֵלָיו כִּי כִבֵּד אֶפְרָיִם מְאֹד: הַלֹּוֹךְ הִלְכוּ הָעַמִּים לְמִשְׁחַח  
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזִית מְלוֹכָה עָלֵינוּ: אִז <sup>2</sup>תִּפְקַחְנָה עֵינֵי עַוְרִים  
 וְאֲנִי <sup>3</sup>תִּפְתָּחְנָה: אֶקְרַע אֶת-הַמֶּלֶכָה מִבֵּית דָּוִד: קָרְעוּ לְבָבְכֶם  
 וְאֶל-בְּנֵיכֶם:

\* מַלְכָּה קָרִי

<sup>1</sup> The plural of אֶדְוִן is often used, as it is here, in a singular sense.

<sup>2</sup> פָּתַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

<sup>3</sup> תִּפְתָּח is for תִּפְתַּח and consequently does not lose its Tsere in the plural.

## 19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל:—  
 אָגַשׁ, נָגַשׁ (2), גָּשַׁת, גָּשׁוּ, נָגַשׁוּ, נִגְשָׁת, תִּגְשָׁתָהּ, נָגַשׁ, נָגַשׁוּ,

REMARK 35. The relative is often omitted as in English דָּבַשׁ הָיָה לִי לֶחֶם *honey I gave thee to eat for honey which I gave*, etc, § 88. 3.

רחמיו קרי •

<sup>2</sup> The construct of אֶשֶׁת is אִשְׁתִּי which, before suffixes, becomes אִשְׁתִּיךָ etc. See § 50.

It is not easy to distinguish accurately the significations of the different species of  $\text{surround}$ . For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

סְבוּתָ, סָב, סֵב (3), סָבוּ, סָבָה, סְבִינָה, סְבוּנוּ, תָּסֵב (2),  
תִּסְבִּי, תִּסְבִּי, נָסֵב, נָסֵב, נָסֵב הָסֵב, הָסֵב, יִסְבוּ, נִסְבוּנוּ,  
נָסָבָה, סְבִינִי, סְבִינָה, סְבִיבִים, יִסְבִּי יִסְבִּנוּ (2), יִסְבִּהוּ.  
הָסָבָה, הָסְבוּתָ, הָסְבוּנוּ, הָסְבוּת, מָסֵב, יִסְבוּ, הָסְבוּ, הָסְבִי,  
תִּסְבִּינָה (2), אָסֵב, אוֹסֵב, הוֹסֵב, סוֹבֵב, נִסְתַּבֵּב, יִסְבִּי, יִסְבִּי,  
יִסְבִּנוּ (2), תִּסְבִּינָה, יִסְבִּהוּ, יִסְבִּם.

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, בָּרַךְךָ מְבָרְכֶיךָ *blessed is every one of those blessing thee*.

37. The conjunction ו may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not*, etc., וְהִכָּתְוֹ then shall cleave to thee, etc.

אָרְרִיָּה אָרֹר וּמִבְרָכִיָּה בְרוּךְ: אֲשֶׁר תָּאֵר יוֹאֵר: לֹא תָאֵר אֶת־הַעֲסָם  
כִּי בְרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־פֶּלֶי  
מִצֻּתָּיו וְדַבְּקִי בָּהּ כְּלִי־הַקְּלָלוֹת הָאֵלֶּה: אָרֹר אֶתְּהָ בְּשִׁיר וְאָרֹר אֶתְּהָ  
בְּשִׁירָה: וַיֹּאמֶר גְּלוּ אַבְנִים גְּדֹלוֹת אֶל־פִּי הַמַּעֲרָה: גִּיל עַל־יְהוָה  
דַּרְכָּהּ: הִחַל לִשְׁתַּחֲוֹת אֶת־יְהוָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצֵנִי אֶת מִצְבַּחֹת  
הַבַּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר<sup>1</sup> וְהִדַּק וַעֲצָמוֹת כְּהֵנִים שֹׁרֶה עַל־מִצְבַּחֹתָם:  
אִם מִדְּרֵשׁ הַיְּהוּדִים מִרְדְּכָי אֲשֶׁר הַחֲלוֹת לִנְפֹל לִפְנֵי נָפֹל תִּפְּלוּ  
לִפְנֵי: הַיּוֹם הַזֶּה אֶחָל גְּדֻלָּה בְּשִׁנִּי כְּלִישְׁרָאֵל:

יִּיְיָ i. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of Tserè.

## 21. PE YODII VERBS, § 58.

Translate and give the corresponding forms of **שָׁבַע**:

[illegible]

REMARK 38. The interrogative הַ is employed in simple direct questions, הַאֲנִי חַיִּים shall I live? in indirect questions אֲנִי חַיִּים is more usual; inquire אֲנִי חַיִּים whether I shall live.

39. In a disjunctive question, direct or indirect, the first member is introduced by **וְ** and the second by **אִם**, *e. g.*, **הַתְּשַׁמֵּר מִצְוֹתַי אִם-לֹא** *wilt thou keep* (or in dependence



on a previous verb, [*to know*] *whether thou wilt keep* *his commandments or not?*

הִינֵנְתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרָתֶם בְּמֶה הוֹנַעְנִי בְּאִמְרָתְךָ אֵלֶיךָ הַמִּשְׁפָּט׃<sup>1</sup> וְזָכַרְתָּ אֶת־פְּלִי־הָדָרְךָ אֲשֶׁר הוֹלִיכָה יְהוָה אֶל־יָדֶיךָ בַּמִּדְבָּר<sup>2</sup> לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוָתוֹ אִם־לֹא׃ וְאָתָּה בְּנִי דַע אֶת־אֵלֶיךָ<sup>3</sup> אֲבִיךָ וְעַבְדְּהוּ׃ דַּע כִּי לֹא יָפַל מִדְּבַר יְהוָה<sup>4</sup> אֲרָצָה אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֲחָאֵב׃ תִּדַּע כִּי אֵין קָמְנִי בְּכָל־הָאָרֶץ׃ לֹא הוֹדַעְתָּ אֶת־עַבְדְּךָ מִי נֹשֵׁב עַל־כֶּסֶּא אֲדֹנֵי־הַמֶּלֶךְ אַחֲרָיו׃ וַיְבָרֶכֶם וַיִּשְׁלַחֵם וַיָּלֶכְנוּ אֶל־אֶחָאֵלֵיהֶם׃ וְהוֹרִישׁ יְהוָה אֶת־פְּלִי־הַגּוֹיִם הָאֵלֶּה מִלִּפְנֵיכֶם וַיִּרְשָׁתֶם גּוֹיִם גְּדֹלִים מֵאֲכָם׃

\* מצותיו קרי

\* עבדך קרי

<sup>1</sup> Pret. with Vav Conversive.

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קים (2), קָמָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, יְקוּמוּ, יְקוּמוּ, נָקוּם (2), נָקוּם, נְקוּמָה, נְקוּמִים, נְקוּמוֹנִי, קוּמְמוֹ (3), קוּמְמוֹתָם (2), תְּקוּמְמוֹנָה (2), תְּקוּמְמוֹנָה (2), מְקוּמִים, קוּמוּ, קוּמִי, קוּמִי, קוּמִי, קוּמִי.

הִקְיָמוּ, הִקְיָמוּ, יָקַם, יָקַם, הִקְיָמוֹתִי, תְּקַמְמוֹנָה, מָקַם, אָקַם, יִתְקוּמוּם, רָבִי, רִיבּוֹתִי, רִיבּוֹ, רִיב (3), רִיבִי (2), הִקְיָמוֹתוֹ, מְקִימָה, יְקִימָה, יְקִימְנוּ (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing וַיְנַתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵן בָּאתָם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלָקַם וְלָלַךְ וְיָשָׁב לְמִקְוֵמוֹ: אֵת יְרֵבְנֵי-חֵיף תִּשְׁבִּינָה לְקַדְמָתָהֶן: הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרָתִיךָ בְּכָל <sup>2</sup> אֲשֶׁר-תֵּלֶכְךָ וְהִשְׁבִּיתִיךָ אֶל-הָאֲדָמָה הַזֹּאת: וְיִשְׁלַח אֶל-יוֹשְׁבֵי הָעִיר לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ יְמִידָד לְמוֹת: אֶל-<sup>2</sup> אֲשֶׁר תֵּלְכִי אֵלָיו וּבְאֲשֶׁר תֵּלִינִי אֵלָיו עִמָּךְ עִמִּי וְאֶל-חֵיף בְּאֲשֶׁר תִּמְיִיתִי אֲמוּת וְשָׁם אֶקְבֹּר: אָנָּה תֵּלֶכְךָ וּמֵאֵן תָּבוֹא: וְעַתָּה הִפְרַכָּה הַזֹּאת אֲשֶׁר הָבִיא שְׁפָחָתְךָ לְאֹדְנִי וְנִתְּנָה לְנָעָרִים הַמִּתְהַלְכִּים בְּרִגְלֵי אֹדְנִי:

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

## 23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—  
יִמָּצֵא, תִּמָּצְאָנָה (2), נִמָּצְאָתָם, נִמָּצֵא (3), מִצְאָת, הַמִּצְאָת,  
תִּמָּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצְאָנִי, מִצְאָנָה, אִמָּצְאָהּ, יִמָּצְאָהּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי וְיִרְצֵן אֶל-עָלִי וַיֹּאמֶר הִנֵּנִי כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וְלָלַךְ וַיִּשָּׁב: קוּם קְרָא אֶל-אֱלֹהֶיךָ: וַתֹּאמֶר אֲלֵיָהֶן אֶל-תִּקְרְאָנָה לִּי נַעֲמִי קְרָאנִי לִי מְרָא: וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: וַתִּבְאָנָה וַתִּמְלֵאנָה אֶת-הָרְהָטִים: הִנֵּה-

מִים בָּאִים מִיָּדָה אֲדֹם וַתִּמְלֵא הָאָרֶץ אֶת־הַמִּים : אֲנִי יִהְיֶה אֲשֶׁר  
הוֹצֵאתִיהָ מֵאוּר כְּשָׂדִים<sup>1</sup> לָתֵת לָהּ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי  
אֱלֹהִים :

<sup>1</sup> See § 18.

## 24. LAMEDH HE VERBS, § 61.

גָּלַה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלַה , גָּלָה , גָּלְתָה , גָּלִינוּ , גָּלוּ , גָּלוּת , גָּלָה (2) , נָגַלָה , תִּגְלֹה ,  
נִגְלִיתָם , גָּלִינָה , גָּלִי , גָּלוּ , גָּלוּת , תִּגְלֹה , מִגְלָה , מִגְלָה ,  
הִגְלָה (2) , הִגְלִיתָ , הִגְלָה , אִגְלָה , יִתְגַּלֶּה , הִגְלֵם , הִגְלֵם , הִגְלָה ,  
יִגְלֹם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בְּיַד־הַדָּשׁ יִלְךְ וְיָשׁוּב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה :  
הָאֲמָנִם יָשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשְׂמִינִים וְשְׂמִי הַשְׂמִינִים לֹא יִכְלָפְלֶיהָ  
אֶה פְּרִי־הַבֵּית הַזֶּה אֲשֶׁר בָּנִיתִי : וַיְהִי כַכֹּלֹת שְׁלֹמֹה לְבָנִית אֶת־בְּיַת  
יְהוָה<sup>1</sup> וַיִּבְרָא יְהוָה אֱלֹהֵי־שְׁלֹמֹה שְׁנֵית כָּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן  
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת : הַמִּשְׁחָה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִכַּד  
מִמֶּנָּה<sup>2</sup> כִּי מוֹת תָּמוּת : אַעֲשֶׂה אֹתָהּ לְגוֹי־גָדוֹל : יַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתָ  
יְהוָה : לֹא<sup>3</sup> נַעֲשֶׂתָהּ תַּחַת כָּל־הַשְּׂמִינִים כָּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלַם :

<sup>1</sup> See Remark 20, Lesson 12.

<sup>2</sup> כִּי *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

<sup>3</sup> The feminine in the sense of the neuter.

## 25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֶׁה בָּנִים : חֲמִשִּׁים אִישׁ : שְׁלֹשׁ אָנָּשִׁים : אַרְבָּעָה מְלָכִים : שִׁבְעָה כְּהֲנִים : שְׁשֶׁה חֻדָּשִׁים : שְׁשֶׁת יָמִים : שְׁנֵי יָעָרָיו : חֲמִשָּׁה הַמְּלָכִים : שִׁבְעַת נְזִמִּים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפִים : עָרִים שְׁתֵּים : שְׁתֵּים נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : יָמִים שְׁלֹשׁ : שְׁלֹשׁ דְּרָכִים : בֶּן־שְׁמֹנֶה יָמִים : בַּת־שָׁעִים שָׁנָה : בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמֶלְכוֹ : הוּא וְשְׁתֵּי בָנָיו : שְׁלֹשָׁה <sup>1</sup>אֵלֶּה בְּנֵי־נֹחַ : שְׁנֵים עָשָׂר אָנָּשִׁים : שְׁתֵּים עָשָׂר הָאָבִיבִים הָאֵלֶּה : שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה : שְׁלֹשׁ וְעֶשְׂרִים אֵלֶּה שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹתָם : בָּשָׂנִית שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ : בָּשָׂנִית אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי : בָּשָׁלְשִׁים שָׁנָה בְּרִבְעִי בַחֲמִשָּׁה לַחֹדֶשׁ : בָּשָׂנִית הַתְּשִׁיעִית לְמֶלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי לַחֹדֶשׁ : בְּיוֹם עָשָׂרִים וְאַרְבָּעָה <sup>2</sup>לַעֲשָׂתִי עָשָׂר חֹדֶשׁ : וַתִּתֶּם חֲמִשִּׁית לַפָּרָעָה : רְבִיעִית הַיּוֹם : שְׁלִישִׁית־הַשָּׁקָל : עֲשִׂירַת הָאָפָה :

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם : וַיִּסָּכְרוּ מַעֲיֹנֹת הַהָיִים וַאֲרָבַת הַשָּׁמַיִם וַיִּכָּלָא הַנֶּגֶשׁ מִן־הַשָּׁמַיִם : וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֵּוָּךְ וַיָּשׁוּב וַיַּחֲסְרוּ הַמַּיִם מִקֶּלֶה חֲמִשִּׁים וּמֵאוֹת יוֹם : וַתִּגַּח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט : וְהַמַּיִם הָיוּ הַלֵּוָּךְ וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאָה רֶאשִׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא וַיֵּצֵא נָשׁוּב עַד־יִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאָהּ הַיּוֹנָה מָנוֹחַ לְכַהֲרָגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה :

THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֵּהוֹ  
 3 וְכֵהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר  
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ  
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא  
 6 לַלַּיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי  
 7 רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבֻדָּל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרְקִיעַ  
 8 וַיְבָרֶךְ בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרְקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרְקִיעַ  
 9 וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים לָרְקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:  
 10 פ וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד  
 11 י וַתֵּרָא הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים, לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם  
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ  
 13 דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פָּרִי עֵשֶׂה פְרִי לְמִינֵי אֲשֶׁר זָרְעוּבוּ  
 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ  
 15 וַעַץ עֵשֶׂה־פְרִי אֲשֶׁר זָרְעוּבוּ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב  
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרָקִיעַ  
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיָּם וּבֵין הַלְּיָלָה וְהַיּוֹם לְאֹתוֹת וּלְמוֹעֲדִים וּלְיוֹמִים  
 18 טו וְשָׁנִים: וְהָיָה לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:  
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת  
 20 הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן  
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וְלַמָּשָׁל בַּיּוֹם וּבַלַּיְלָה  
 22 וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב  
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָעוּ הַמַּיִם שָׂרָץ  
 24 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמַיִם: וַיֵּבְרָא  
 25 אֱלֹהִים אֶת־הַתַּיִנִּים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמִשָּׁת אֲשֶׁר  
 26 יִשְׂרָעוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:  
 27 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים

23 וַהֲלֹךְ יָרֵב בָּאָרֶץ: וַיְהִי־עָרֵב וַיְהִי־בָקָר לַיּוֹם הַמִּישֵׁי: פ וַיֹּאמֶר  
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ גֶּשֶׁשׁ חֵהָ לַמִּינָה בַּחֲמָה וּרְמֵשׁ וַתִּתֹּר־אָרֶץ  
 לַמִּינָה וַיְהִי־כֵן: וַגֶּשֶׁשׁ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לַמִּינָה וְאֶת־הַבְּהֵמָה כה  
 לַמִּינָה וְאֶת כָּל־רֶמֶשׁ הָאֲדָמָה לַמִּינָה וַנִּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר 26  
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמֹתֵינוּ וְנִרְהוּ בְדֹגַת הַיָּם וּבְעוֹף  
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ: וַיִּבְרָא 27  
 אֱלֹהִים, אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה  
 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ 28  
 וּמִלְּאִי אֶת־הָאָרֶץ וּבְשָׂתָהּ וּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּת  
 הָרֶמֶשׂוֹת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב: 29  
 זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פֶּרֶי־עֵץ זֶרַע  
 זָרַע לָכֶם וְהָיָה לָאֲכֹלָה: וְכָל־חַיַּת הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־ 3  
 רֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ גֶּשֶׁשׁ חֵהָ אֶת־כָּל־הָרֶקַע עֵשֶׂב לָאֲכֹלָה וַיְהִי־כֵן: 4  
 וַנִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־ 31  
 בָּקָר לַיּוֹם הַשִּׁשִּׁי: פ

## CHAPTER II. ב

2 וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאוֹם: וַיִּכְלֹו אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א  
 מִלְּאֲכָתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: 1  
 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־ 3  
 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם 4  
 וְהָאָרֶץ בַּהֲרָאם בַּיּוֹם עָשׂוֹת וְהָיָה אֱלֹהִים אָרֶץ וּשְׁמַיִם: וְכָל־ 5  
 הַשָּׂדֶה טָרֵם וְהָיָה בָּאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם וַצִּמְח כִּי לֹא הָיָה טָרֵם 6  
 וְהָיָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵדֶן הָיְתָה 7  
 מִדְּהָאָרֶץ וְהַשָּׁקֶה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּזְעַר וְהָיָה אֱלֹהִים אֶת־ 7  
 הָאָדָם עֵדֶן מִדְּהָאֲדָמָה וַיִּפֹּחַ בָּאָפוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם 8  
 לַגֶּשֶׁשׁ חֵהָ: וַיִּשָּׁע וְהָיָה אֱלֹהִים כֵּן בַּעֲדָן מִקְדָּם וַגֶּשֶׁשׁ שָׁם אֶת־ 8  
 הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח וְהָיָה אֱלֹהִים מִדְּהָאֲדָמָה כָּל־עֵץ נִחְמָד 9  
 לַמִּרְאָה וְטוֹב לִמְאֹכֵל וְעֵץ הַחַיַּיִם בְּתוֹךְ הָעֵץ הַדֹּעַת טוֹב וְרַע: 9  
 וַיְהִי וַיֵּצֵא מִלְּדָן לַהֲרָקִית אֶת־הֶעָן וּמִשָּׁם יִפְלֹד וְהָיָה לְאַרְבָּעָה־ 10  
 רִאשִׁיִּים: שָׁם הָאֲדָמָה פִּישְׁתָּן הָיָה הַסִּבְבָּ אֶת כָּל־הָאָרֶץ הַחַוּוּלָה 11  
 אֲשֶׁר־שָׁם הַחֵהָב: וְהָיָה הָאָרֶץ הַהוּא טוֹב שָׁם הַבְּדֹלֶת וְאֵבָן הַשֹּׁהַם: 12

13 וְשִׁמְחֵנִהּ הַשָּׂנִי גִיחֹן הָיָה הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשִׁמְחֵנִהּ  
 14 הַשְּׁלִישִׁי חֲדָקַל הָיָה הֶחָלֶה קִרְמַת אֲשׁוּר וְהַנָּהָר הַרְבִּישִׁי הָיָה פָּרַת׃  
 טו וַיָּקַח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בֶן־עֵדֶן לְעֵדָה וּלְשִׁמְרָה׃  
 16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ  
 17 הַדֶּשֶׁת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְנוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃  
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לְאֶרְטוֹב הַיּוֹת הָאָדָם לִבְהֵן אַעֲשֶׂה־לּוֹ עֶזֶר  
 19 כְּנֻגּוֹ׃ וַיֵּצֵר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כְּלִי־חַיַּת הַשָּׂדֶה וְאֵת כְּלִי־עוֹף  
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לְרֹאוֹת מִה־יִּקְרָא־לּוֹ וְכָל אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם  
 כ נָפֶשׁ חַיָּה הִיא שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־בְּהֵמָה וּלְעוֹף  
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֶזֶר כְּנֻגּוֹ׃ וַיִּפֹּל יְהוָה  
 אֱלֹהִים׃ תַּרְמִמָּה עַל־הָאָדָם וַיִּשָּׁן וַיִּקַּח אֶחָת מִצִּלְעֹתָיו וַיִּסְגֵּר בָּשָׂר  
 22 תַּחֲתָנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
 23 וַיָּבֵאָהּ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם עָצָם מֵעֲצָמִי וּבָשָׂר  
 24 מִבָּשָׂרִי לְזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְהָה־זֹּאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ  
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיהוָה שִׁנְיָהֶם  
 עֲרוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ׃

## CHAPTER III. ג

א וַיִּהְיֶה־שֶׁ הָיָה עֲרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלִי מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר  
 3 הָאִשָּׁה אֶל־הַנָּחַשׁ מִסֵּרִי עֵץ־הַגֶּן נֹאכַל׃ וּמִסֵּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן  
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן־תָּמוּתוּן׃ וַיֹּאמֶר  
 ה הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מָוֹת תָּמוּתוּן׃ כִּי יָדַע אֱלֹהִים כִּי פִיֹּם אֲכַלְכֶּם  
 6 מִמֶּנּוּ וַתִּשְׁקָחֵי עֵינֵיכֶם וַהֲיִיתֶם כְּאֱלֹהִים וְיָדַעַי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה  
 כִּי טוֹב הָלֵךְ לִמְאֹכַל וְכִי תִאָּהֵר־הִיא לְעֵינֶיךָ וַתִּחַמֵּד הָעֵץ לְהִשְׁכִּיל  
 7 וַתִּקַּח מִפִּדְיוֹ וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּה וַיֹּאכַל׃ וַתִּשְׁקָחֶנָּה עֵינֵי  
 שְׁנֵיהֶם וַיִּבְדְּלוּ כִּי עֲרוֹמָם הֵם וַתִּתְפָּרֵר עֲלֶיהָ תֹאנָה וַיַּעֲשֶׂה לָּהֶם הַגֶּחַת׃  
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְחַלֵּף בָּגֶן לְרִיחַ הַיּוֹם וַתִּתְחַבֵּא  
 9 הָאִשָּׁה וְאִשְׁתִּי מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה  
 י אֶל־הָאָדָם אֶל־הָאָדָם וַיֹּאמֶר לִי אֵיפָּה׃ וַיֹּאמֶר אֶת־קוֹלָהּ שְׁמַעֲתִי בָּגֶן  
 11 וַתֵּרָא כִּי־עָרֹם אֲנִי וַתִּתְחַבֵּא׃ וַיֹּאמֶר מִי הִגִּיד לָּךְ כִּי עֲרוֹם אָתָּה  
 12 הַמִּדְּהֵנִי אֲשֶׁר צִוִּיתִי לִבְלֹתִי אֲכָל־מִמֶּנּוּ אֲכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

13 האשה אשר נתתה עמלי הוא נתתה לי מן העץ ואכל: ויאמר  
 יהוה אלהים לאשה מה זאת עשית ותאמר האשה הנחש השיאני  
 14 ואכל: ויאמר יהוה אלהים: אלה הנחש כי עשית זאת ארור אתה  
 מקל-הקמה ומכל חית השדה על-גחנותי חלף ועפר תאכל כל-ימי  
 חייך: ואיבה: אשית בינה ובין האשה ובין זרעה וזרעה  
 15 היא ושופת ראש יאתה תשופני עקב: ס אלה-אשה אמר  
 הרבה ארבה עיבונך והרבה בעצב תלכי בגים ואל-אישך תשוקתך  
 16 יהיא ומשל-בך: ס ולאדם אמר כי שמעת לקול אשתך ותאכל  
 מן-העץ אשר צויתיה לאמר לא תאכל ממנו ארורה האדמה  
 17 בעיניך בעצבון תאכלנה כל ימי חייך: וקוץ ודרדר תצמיח לך  
 18 ואכלת את-עשב השדה: בזעת אפיה תאכל לחם עד שובה אל-  
 19 האדמה כי ממנה לקחת פר-עפר אתה ואל-עפר תשוב: ויקרא ב  
 האדם שם אשתו חיה כי היא היתה אם פליחי: ונעש יהוה  
 20 אלהים לאדם ולאשתו כתות עור וילבשם: פ ויאמר  
 21 יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה  
 22 פני-שלת יהו ולקח גם מעץ החיים ואכל וחי לעלם: וישלח  
 23 יהוה אלהים מנו-ענן לעבד את-האדמה אשר לקח משם: ויגרש  
 24 את-האדם וישכן מקדם לנ-ענן את-הקברים ואת להט החרב  
 המתהפכת לשמר את-דרך עץ החיים:

### MASORETIC NOTES EXPLAINED.

ב' רבתי	. . . .	Large Beth.
ה' זעירה	. . . .	Small He.
דגש אחר שורק	. . . .	Daghes after Shurek.



# LESSONS IN WRITING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24-28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אַתָּה לְךָ אָח lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this<sup>2</sup> thou<sup>1</sup> *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

#### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָבַד and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **הָבַל** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of כָּבַד and שָׁכַל.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

### 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of קָטַל.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

#### 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

#### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the



land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

*a.* Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **כָּטַף** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

*b.* The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate:—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

*c.* The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

#### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **קָטַל** with suffixes.

Translate :—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

### c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הֵנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבָר *word* and נֶפֶשׁ *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בְּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

## 16. PE GUTTURAL VERBS, § 53.

The intransitive verb  $\text{קָם}$  *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of  $\text{קָם}$  *to stand*, the Kal future of  $\text{אָכַל}$  *to eat*, and the Kal future and imperative of  $\text{חָזַק}$  *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall



eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb **יָצַח** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **יָצַח**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לִבְכֶם) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of לִּשְׁלֹחַ *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (בֵּן) good from us.

### 19. PE NUN VERBS, § 56.

The Kal and Niphal of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the Kal of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** *to surround*, and the Piel of **הִפְבִּיחַ** *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded: Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

## 21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of  $\text{סָׁנַן}$  to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDH HE VERBS, § 61.

Write the paradigm of  $\text{גָּלַהּ}$ .

Translate:—

They revealed. We revealed. She revealed. I re-



vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מֵן, thus הַמִּשָּׁה מֵן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, § 67, 2) light<sup>1</sup>.

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

### 31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

### 32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

## 33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary). One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.



Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

#### 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

#### 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

## 46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

## 47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



# HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אָבִי, pl. אָבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּא) <i>to perish</i> . P. <i>to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אֶבֶן n. m. f. <i>a stone</i>	אֵיבָה n. f. <i>enmity</i>
אֶד n. m. <i>mist, vapor</i>	אֵיָה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אֵיכָכָה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing, there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵיןָ adv. <i>where?</i> only after מִן, מֵאֵין <i>whence?</i>
אֶדְמָה n. f. <i>ground, land</i>	אֵיפָה n. f. <i>ephah</i>
אֶדְנִי n. m. <i>Lord</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אָהֵב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פָּא) <i>to eat</i> . H. <i>to cause to eat</i>
אֹהֶל n. m. (אֹהֳלִים) <i>tent</i>	אֵל adv. <i>not</i>
אֹהֲרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אֹר v. K. N. <i>to shine</i> . H. <i>to cause to shine, give light</i>	אֵל־ prep. <i>to, unto, respecting</i>
אֹר n. m. <i>light</i>	אֵלָה see זֶה
אֹר n. <i>Ur</i>	אֵלֹהִים commonly in the pl.
אוֹת n. m. f. (וֹת) <i>sign</i>	אֱלֹהִים n. m. <i>God</i>
אָז adv. <i>then</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אָזְן n. f. (אָזְנִים) <i>ear</i>	אִם n. f. (אִמּוֹת) <i>mother</i>
אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>	אִם conj. <i>if, in a disjunctive question or</i>
אֲחָב n. m. <i>Ahab</i>	אִמָּן v. N. <i>to be verified, found true</i>
אָחָד adj. <i>one</i>	
אָחוֹת n. f. <i>sister</i>	

אָמָנָה n. *Amanah*

אָמָן adv. *truly, indeed*

אָמַר v. K. (פֹּא) *to say*. N. *to be said*

אָנָה adv. *whither?*

אָנוּשׁ n. m. *man*

אֲנִי, אַנְכִי pron. *I*

אָף n. m. (אַפִּים) *nostril, face*

אָף conj. *also, even; כי אָף how much more or after a negative how much less; Gen. iii. 1, is it even so that?*

אָפֶר n. m. *ashes*

אָרָבָה n. f. *lattice, window*

אַרְבָּעָה num. *four*

אַרְבָּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (וֶת) *earth, land*

אָרַר v. K. P. *to curse*. N.

*Ho. to be cursed*

אַרְרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which; conj. that, because; כַּאֲשֶׁר as*

אֲשָׁרָה n. f. (ים and וֶת) *pillar*

אֵת sign of the definite object

אִת prep. *with*

אַתָּה m., אַתָּה f. pron. *thou*

בָּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בֵּדָה n. m. *separation; לְבֵדוֹ in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*. N. *to be separated*

בִּדְלִיחַ n. *bdellium*

בְּהֵי n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבֹא) *to come*.

H. *to cause to come, bring*.

Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בָּתִּים) *house*

בְּלֹאִי adv. *not, used with the infinitive*

בֶּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוּר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוּ, pl. בָּתוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

גָּאַל v. K. *to redeem*. P. *to defile*



גִּבְעוֹן n. *Gibeon*  
 גָּדוֹל adj. *great, large*  
 גָּדַל v. K. (fut. a) *to be great.*  
 P. *to make great*  
 גוֹי n. m. *nation*  
 גִּחּוֹן n. m. *belly*  
 גִּיחוֹן n. *Gihon*  
 גָּלַל v. K. *to roll*  
 גַּם conj. *also, even*  
 גִּמְוִיל n. m. *benefit*  
 גֶּן n. m. (גַּנִּים) *garden*  
 גָּרַשׁ v. K. P. *to drive out*  
 גֶּשֶׁם n. m. *violent rain, shower*  
 דָּבַק (fut. a) *to cleave, adhere.*  
 H. *to overtake*  
 דָּבַר v. P. *to speak*  
 דָּבָר n. m. *word*  
 דֶּבֶשׁ n. m. *honey*  
 דָּגָה n. f. *fish*  
 דָּוִד n. m. *David*  
 דֶּלֶת n. f. (דְּלָתַיִם) *door*  
 דָּם n. m. *blood*  
 דְּמוּת n. f. *likeness*  
 דַּמָּשְׁק n. *Damascus*  
 דָּקַק v. K. H. *to crush, pulverize*  
 דֶּרֶבֶר n. m. *thistle*  
 דֶּרֶךְ n. m. f. *way*  
 דָּשָׂא v. K. *to spring up, said of*  
 grass. H. *to cause to spring*  
*up, bring forth grass*  
 דָּשָׂא n. m. *grass*

הֵּ art. *the*  
 הָ asks a question.  
 הָדָר n. m. *majesty*  
 הִיא m. היא, f. pron. *he, she, it, that*  
 הֹדָר n. m. *splendor*  
 הָיָה v. K. *to be*  
 הֵלֵךְ v. K. *to go, walk.* H. *to*  
*cause to go, lead.* Hith. *to*  
*go for one's self, walk about*  
 הֵן, הִנֵּה int. (suf. הִנְיָ) *lo!*  
*behold!*  
 הֵנָּה adv. *hither*  
 הִפֵּךְ v. K. *to turn.* N. *to be*  
*turned.* Hith. *to turn*  
*one's self*  
 הָר n. m. (pl. הָרִים, const. הָרִי) *mountain*  
 הִרְיוֹן n. m. *conception*  
 וְ conj. *and*  
 זֶה m. זאת, f. אֵלָּה, pl. pron. *this, these*  
 זָהָב n. m. *gold*  
 זֵית n. m. *olive-tree, olive*  
 זָכַר v. K. *to remember*  
 זָכָר n. m. *male*  
 זָעָה n. f. (זֵעָה) *sweat*  
 זָעַק v. K. (fut. a) *to cry*  
 זַעֲקָה n. f. *cry*  
 זָרַע v. K. *to sow.* H. *to pro-*  
*duce seed*  
 זָרַע n. m. *seed*

חָבֵא v. H. *to hide*. N. Hith.

*to hide one's self*

חֲגוּרָה n. f. *apron*

חֲדָקֶל n. *Hiddekel, Tigris*

חֲדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָה n. *Havilah*

חֲזָק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel  
חַיָּהוּ) *life, living thing,  
beast*

חָיִי v. K. *to live*

חַיִּים n. m. pl. *life*

חַלּוֹן n. m. f. *window*

הָלַל v. H. *to begin*

הָלַץ v. P. *to deliver*

הָמַד v. K. P. *to desire*. N.  
*to be desired*

חֲמִישִׁי num. *fifth*

חָמָן n. m. *Haman*

חֲמִשִּׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,  
to fail*

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֵרֶשׁ adj. (חֵרָשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*

P. *to purify, cleanse*. N.  
*to be purified*

טוֹב adj. *good*

טָנָה v. P. *to soil, defile*

טָרַם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יִבְשֶׁת)  
*to be dry*

יַבֵּשָׁה adj. f. *dry land*

יָגַע v. K. *to be weary*. P. H.  
*to weary, to cause to toil*

יָד n. f. *hand*

יָדַע v. K. *to know*. H. *to  
cause to know, let know*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹנָה n. f. (יֹם) *dove*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear, bring  
forth*. N. Pu. *to be born*

יָלַף see יָלַף

יָם n. m. (יָמִים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go  
forth*. H. *to cause to go  
forth, bring forth*

יָצַק v. K. *to pour*

יָצַר v. K. (fut. יִצְאֵר) *to form*

יָרָא v. K. (fut. יִירָא) *to fear*

יָרַד v. K. *to go down, de-  
scend*

יְרוּשָׁלַם n. *Jerusalem*

יָרֵחַ n. m. *moon*

יֶרִיחוֹ n. *Jericho*

- יָרֵק n. m. *greenness*  
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*  
 יִשְׂרָאֵל n. m. *Israel*  
 יָשַׁב v. K. *to sit, dwell, inhabit*  
 יָשַׁן v. K. (fut. יִישָׁן) *to sleep*  
 יִשְׁע n. m. *salvation*  
 כִּי prep. *according to, as, like*  
 כָּבֵד K. (fut. a) *to be heavy*.  
 P. *to honor*. N. *to be honored*  
 כְּבוֹד n. m. *honor, glory*  
 כָּבַשׁ v. K. P. *to subdue*. N. *to be subdued*  
 כֹּה adv. *thus, so*  
 כֹּהֵן n. m. *priest*  
 כּוֹכַב n. m. *star*  
 כּוֹל v. P. (כָּלַל) *to contain*  
 כּוּשׁ n. m. *Cush*  
 כִּי conj. *for, because, that*;  
 after a negative *but*  
 כָּל n. m. (suf. כָּלּוּ) *all, every, the whole*  
 כָּלָא v. K. *to withhold, restrain*. N. *to be restrained*  
 כָּלָה v. K. *to come to an end*.  
 P. *to complete, finish*. Pu. *to be finished*  
 כֵּלִי n. m. (כָּלִים) *vessel, article*  
 כֵּן adv. *so*. עַל כֵּן *therefore*  
 כַּנָּף n. f. *wing*  
 כִּסֵּא n. m. (וֹת) *throne*
- כֶּסֶּף n. m. *silver*  
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*  
 כְּרוּב n. m. *cherub*  
 כָּרַח v. K. *to cut, cut off, make a covenant*. H. *to cut off*.  
 Ho. *to be cut off*  
 כַּשְׁדִּים n. m. pl. *Chaldees*  
 כַּתְּנֶת n. f. (pl. כַּתְּנוֹת, const. כַּתְּנוֹת) *tunic*  
 לְ prep. *to, for*  
 לֹא adv. *not*  
 לֵב n. m. (לִבּוֹת) *heart*  
 לִבָּב n. m. (וֹת) *heart*  
 לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*  
 לָהֵט n. m. *flame*  
 לֶחֶם n. m. f. *bread*  
 לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*  
 לִין v. K. *to lodge*  
 לַפְּנִי see פָּנִים  
 לָכַד v. K. *to capture*  
 לָקַח v. K. *to take*. N. Pu. *to be taken*  
 מְאֹד adv. *very*  
 מֵאָה num. *hundred*  
 מְאוֹר n. m. (ים. and וֹת) *light, luminary*  
 מֵאֵלֶּיךָ n. m. *food*

מִדְבָּר n. m. *wilderness*  
 מַה pron. *what? whatever;*  
     לָמָּה, לָמָּה *for what? why?*  
 מוֹסֵר n. m. *instruction*  
 מוֹעֵד n. m. (יָם, and יוֹם) *season*  
 מוֹת v. K. *to die.* Ho. *to be*  
     *put to death*  
 מוֹת n. m. *death*  
 מִזְבֵּחַ n. m. (יוֹם) *altar*  
 מִטָּה n. f. *bed*  
 מֵטֵר v. H. *to cause to rain*  
 מֵטֵר n. m. *rain*  
 מִי pron. *who? whoever*  
 מַיִם n. m. pl. *water*  
 מִין n. m. *species, kind*  
 מָכַר v. K. *to sell*  
 מָלֵא v. K. *to fill or be full.* P.  
     *to fill.* N. Pu. *to be filled*  
 מְלֹאכָה n. f. (const. מְלֹאכֶת) *work*  
     suf. (מְלֹאכְתּוֹ) *work*  
 מִלְחָמָה n. f. *war, fighting*  
 מָלַךְ v. K. *to reign.* H. *to*  
     *cause to reign, to make*  
     *king.* Ho. *to be made king*  
 מֶלֶךְ n. m. *king*  
 מַלְכָּה n. f. *queen*  
 מַלְכוּת n. f. (§ 9. 7) *kingdom*  
 מַמְלָכָה n. f. (const. מַמְלַכָּה) *kingdom*  
 מִמְשָׁלָה n. f. (const. מִמְשָׁלָה) *dominion, rule*  
 מָן n. m. *manna*  
 מִן prep. *from, out of;*  
     מִקְדָּם *on the east of*

מְנוּחַ n. m. *rest*  
 מָנַע v. K. *to withhold, keep*  
     *back.* N. *to be withheld*  
 מְעַט n. *a little*  
 מְעַט II. *to make small or few*  
 מַעְיָן n. m. (יָם, and יוֹם) *fountain*  
 מֵעַל adv. *above*  
 מַעְרָה n. f. (const. מַעְרֶת) *cave*  
 מָצָא v. K. *to find*  
 מַצֵּבָה n. f. *statue*  
 מִצְוָה n. f. *commandment*  
 מַקְוֶה n. m. *gathering together,*  
     *collection*  
 מְקוֹם n. m. f. (יוֹם) *place*  
 מָרָא n. f. *Mara (bitter)*  
 מַרְאֶה n. m. *sight, appear-*  
     *ance*  
 מֶרְדֵּכַי n. m. *Mordecai*  
 מָשַׁח v. K. *to anoint*  
 מִשְׁכָּן n. m. *tabernacle, dwell-*  
     *ing*  
 מָשַׁל v. K. *to rule, with בְּ be-*  
     *fore its object.* H. *to cause*  
     *to rule*  
 מִשְׁפָּט n. m. *judgment*  
 נָא particle of entreaty, *now,*  
     *pray, I pray thee*  
 נָגַד v. H. *to tell.* Ho. *to be told*  
 נֶגֶד prep. *before, in the pres-*  
     *ence of, over against;* כְּנֶגֶד  
     *corresponding to, a coun-*  
     *terpart*

נָגַע v. K. *to touch*, with בָּ before its object

נָגַשׁ v. K. N. *to approach*

נָהָר n. m. (יָם. and יוֹם) *river*

נָחַת v. K. *to rest*. H. (הַלִּיחַ or הַלִּיחַ) *to cause to rest, put, place*

נֹחַ n. m. *Noah*

נָחָשׁ n. m. *serpent*

נָטַע v. K. *to plant*

נַעֲמִי n. f. *Naomi (sweet)*

נָעַר n. m. *young man*

נָפַח v. K. *to breathe, blow*

נָפַל v. K. *to fall, fail*

נַפְשׁ n. m. f. (יָם. and יוֹם) *soul, life*

נִקְבָּה n. f. *female*

נָשָׂא v. H. *to deceive*

נָשִׂים see אִשָּׁה

נִשְׁמָה n. f. *breath*

נָחַץ v. P. *to demolish*

נָתַן v. K. *to give, put*. N. Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*

סָכַר v. N. *to be shut, stopped*

סֹלֶעַ n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עֶבֶד n. m. *servant*

עָבַר v. K. *to pass*. H. *to cause to pass*

עַד prep. *unto, until*

עֲדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עוֹל n. m. *suckling, babe*

עוֹלָם n. m. *eternity*; לְעוֹלָם forever

עוֹף n. m. *fowl, birds*

עוֹף v. K. P. *to fly*

עִוֵּר adj. *blind*

עוֹר n. m. (יֹת) *skin*

עָזַב v. K. *to leave, forsake*

עֲזָר n. m. *help*

עָטַר v. P. *to crown*

עֵי n. (with art.) *ai*

עֵינַי n. f. (עֵינַיִם) *eye*

עִיר n. f. (עָרִים) *city*

עִירֹם n. m. (עִירְמוֹם) *nakedness, naked*

עַל prep. *upon, over, concerning*

עָלָה v. K. *to go up*. H. *to bring up, offer*

עָלָה n. m. *leaf*

עֹלָה n. f. *burnt-offering*

עֵלִי n. m. *Eli*

עוֹלָם see עוֹלָם

עָם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמָּדִי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (יֹת) *dust*

- עץ n. m. *tree*, and collectively *trees*  
 עֶצֶב n. m. *pain, sorrow*  
 עֶצְבוֹן n. m. *pain, sorrow*  
 עֶצֶם n. f. (ים. and וֹת) *bone*  
 עֶקֶב n. m. (const. עֶקֶב, pl. ים. and וֹת) *heel*  
 עָרֶב n. m. f. (וֹת) *evening*  
 עֹרֵב n. m. *raven*  
 עָרוֹם adj. (עֲרֻמָּה) *naked*  
 עָרוּם adj. *cunning, subtle*  
 עֵשֶׁב n. m. (וֹת) *herb*  
 עָשָׂה v. K. *to do, make, produce*. N. *to be done, made*  
 עֵשָׂו n. m. *Esau*  
 עֶשְׂרִי n. m. *decade, ten*  
 עֲשִׂירִי num. *tenth*  
 עֵת n. m. f. (עֵתִים) *time in the sense of duration*  
 עַתָּה adv. *now*  
 פֶּה n. m. (const. פִּי) *mouth*  
 פִּישׁוֹן n. *Pison*  
 פְּלִשְׁתִּים n. m. pl. *the Philistines*  
 פֶּךָ conj. *lest, that not*  
 פָּנִים n. m. pl. *face*; לִפְנֵי or עֲלֵפְנֵי *before, in the presence of*  
 פָּעַם n. m. f. *time in the sense of repetition*  
 פָּקַח v. K. *to open the eyes*. N. *to be opened*  
 פָּרַד v. K. P. H. *to separate, part*. N. Pu. *to be parted*  
 פָּרָה v. K. *to be fruitful*  
 פְּרִי n. m. *fruit*  
 פַּרְעֹה n. m. *Pharaoh*  
 פַּרְפָּר n. *Pharpar*  
 פָּרָה n. *Euphrates*  
 פָּשַׁט v. K. *to take off clothes*  
 פָּתַח v. K. *to open*. N. *to be opened*  
 צָבָא n. m. (ים. and וֹת) *host*  
 צֶדֶק n. m. *righteousness*  
 צִוָּה v. P. *to command*  
 צִיּוֹן n. f. *Zion*  
 צֶלֶם n. m. *image*  
 צֵלַע n. f. (const. צֵלַע, pl. ים. and וֹת) *side, rib*  
 צָמַח v. K. P. *to sprout, to shoot forth*. H. *to cause to sprout*  
 צַעֲקָה n. f. *cry*  
 צָרָה n. f. (צָרָה) *trouble*  
 קָבַל v. P. *to receive, accept*  
 קָבֹץ v. P. *to gather*. N. *to be gathered*  
 קָבַר v. K. *to bury*. N. *to be buried*  
 קֶדֶם n. m. *east*  
 קִדְמָה n. f. *former state*  
 קִדְמָה n. f. *east*  
 קִדַּשׁ v. K. (fut. a) *to be holy*. P. H. *to sanctify, consecrate*. N. Pu. *to be sanctified*. Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing	רָדָה v. K. to rule, have dominion
קָנָה v. N. to be gathered together	רְחֻטִּים n. m. pl. troughs
קוֹל n. m. (וֹת) voice, sound	רוּחַ n. m. f. (וֹת) breath, wind, Spirit
קָם v. K. to arise	רוּץ v. K. to run
קוֹץ n. m. thorn	רַחוּם adj. merciful
קָטָן, קֹטֵן adj. (קִטְנָה) little, small	רַחֲמִים n. m. pl. mercies, compassions
קָטַר v. H. to burn incense	רָחַף v. P. to brood, hover over
קִטְרֶת n. f. incense	רָחַץ v. K. to wash
קָלַל v. K. to be light, diminished	רִיב v. K. to contend
קִלְעָה n. f. a curse	רָמַשׁ v. K. to creep
קֵץ n. m. end	רִמָּשׁ n. m. creeping thing, reptile
קָצָה n. m. end	רַע adj. (רָעָה) bad, evil
קָרָא v. K. to call. N. Pu. to be called	רָעָב n. m. famine
קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer	רָעָה n. f. evil
קָרַע v. K. to rend	רָקִיעַ n. m. firmament
רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear	שָׂדֶה n. m. (וֹת and יָם) field
רֹאשׁ n. m. (רִאשִׁים) head, source	שִׁיחַ n. m. bush, shrub
רֵאשִׁית n. f. beginning	שָׂם v. K. to place
רַב adj. (רַבָּה) much, many	שָׂבַל v. H. to be wise, act wisely
רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.	שְׂלֵמָה n. f. garment
רְבִיעִי num. fourth	שִׂמְחָה n. f. gladness
רֶגֶל n. f. (רַגְלִים) foot	שָׂק n. m. sackcloth
	שָׂרַף v. K. to burn
	שִׂשׂוֹן n. m. joy
	שְׂאֲרִית n. f. remnant
	שְׁבִיעִי num. seventh
	שָׁבַע v. N. to swear

שִׁבְעָה n. m. *seventeen*  
 שָׁבַר v. P. *to break in pieces*  
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*  
 II. *to cause to rest or cease*  
 שָׁבַת n. m. f. (suf. שִׁבְתּוֹ) *Sabbath*  
 שֵׁהָם n. m. *onyx*  
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*  
 שׁוּף v. K. *to bruise, crush*  
 שָׁחַת v. H. *to destroy*  
 שָׁחַת v. K. *to put*  
 שָׁכַב v. K. *to lie down*  
 שָׁכַח v. K. *to forget*  
 שָׁכַף v. K. *to subside*  
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*  
 שָׁמַר v. H. *to rise early*  
 שָׁוַן v. K. *to dwell.* P. H. *to cause to dwell, to station*  
 שָׁלַח v. K. P. H. *to send, send away, put forth*  
 שְׁלִישִׁי num. *third*  
 שָׁלַךְ v. H. *to cast*  
 שְׁלֹמֹה n. m. *Solomon*  
 שָׁם adv. *there*; שָׁמָּה *thither*  
 שֵׁם n. m. (וֵת) *name*  
 שְׁמוּאֵל n. m. *Samuel*  
 שָׁמַיִם n. m. pl. *heaven*  
 שֶׁמֶן n. m. *oil*  
 שָׁמַע v. K. *to hear, with a direct object or with ב; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*  
 שֶׁמֶשׁ n. m. f. *sun*  
 שָׁנָה n. f. (יָם) *year*  
 שָׁנִי n. m. *crimson*  
 שְׁנִי num. *second*  
 שְׁנַיִם n. m. שְׁתַּיִם f. num. *two*  
 שְׁנִית adv. *a second time*  
 שַׁעַר n. m. f. (יָם) *gate*  
 שִׁפְחָה n. f. *handmaid*  
 שָׁקָה v. H. *to cause to drink, to water*  
 שֶׁקֶל n. m. *shekel*  
 שָׁרַץ v. K. *to creep, teem with, increase abundantly*  
 שָׁרָץ n. m. *creeping thing, reptile*  
 שִׁשִּׁי num. *sixth*  
 תַּאֲוָה n. f. *desire*  
 תַּאֲנָה n. f. (יָם) *fig-tree, fig*  
 תֵּבָה n. f. *ark*  
 תַּהֲוָה n. m. *desolateness*  
 תַּהוֹם n. m. f. (וֵת) *ocean, the deep*  
 תְּוֹךְ n. m. *midst*  
 תּוֹלְדוֹת n. f. pl. *generations*  
 תַּחַת prep. *under, instead of*  
 תַּנִּין n. m. *sea-monster*  
 תָּפַר v. K. *to sew*  
 תָּפַשׁ v. K. *to lay hold of, seize*  
 תַּרְדֵּמָה n. f. *deep sleep*  
 תַּשׁוּקָה n. f. *desire*



# ENGLISH-HEBREW VOCABULARY.

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*Aaron* אַהֲרֹן

*above* מֵעַל

*to accept* קָבַל P.

*according to* כִּי

*on account of* בְּעִבּוּר

*to adhere* דָּבַק K.

*after* אַחֵר

*Ahab* אַחָאב

*Ai* הַעִי

*alive* חַי

*all* כָּל

*alone* לְבַדּוֹ

*also* גַּם, אַחַת

*altar* מִזְבֵּחַ

*Amanah* אַמְנָה

*and* וְ

*to anoint* מָשַׁח K.

*apron* חֲגוּרָה

*to appear* רָאָה N.

*appearance* מַרְאֵה

*to approach* נָגַשׁ K. N.; קָרַב K.

*to arise* קָם K.

*ark* אֲרוֹן

*article* כָּלִי

*as* כִּי, כַּאֲשֶׁר

*ashes* אֶפֶר

*assembly* עֵדָה

*at* בְּ

*Baal* בַּעַל

*babe* עוֹלָל

*bad* רָע

*bdellium* בְּדִלְיָה

*to be* הָיָה K.

*to bear (bring forth)* יָלַד K.

*beast (domesticated)* בְּהֵמָה

*beast (wild)* חַיָּה

*because* כִּי, אֲשֶׁר

*bed* מִטָּה

*before* adv. טָרָם

*before* prep. לִפְנֵי, לְנֶגֶד, עַל־פְּנֵי

*to begin* הָלַל H.

*beginning* רֵאשִׁית

*behold* הִנֵּה, הִנּוּ

*belly* גִּחְוֹן

*benefit* גְּמוּלָה

*to bereave* שָׁכַל P.

*to be bereaved* שָׁכַל K.

*besides* עוֹד

*between* בֵּין

*birds* עוֹף

<i>to bless</i> בָּרַךְ K. (only in pass. part.) P.	<i>cave</i> מְעָרָה
<i>blessing</i> בְּרָכָה	<i>to cease</i> שָׁבַת <i>chariot</i> רֶכֶב
<i>blind</i> עִוֵּר	<i>Chaldees</i> כַּשְׁדִּים
<i>blood</i> דָּם	<i>cherub</i> כְּרוּב
<i>to blow</i> נָפַח K.	<i>city</i> עִיר
<i>bone</i> עֲצָם	<i>clean</i> טָהוֹר
<i>to be born</i> יָלַד N.	<i>to be clean</i> טָהַר K.
<i>bread</i> לֶחֶם	<i>to cleanse</i> טָהַר P.
<i>to break in pieces</i> שָׁבַר P.	<i>to cleave (adhere)</i> דָּבַק K.
<i>breath</i> נְשָׁמָה, רוּחַ	<i>to clothe</i> לָבַשׁ H.
<i>to breathe</i> נָפַח K.	<i>to be clothed with</i> לָבַשׁ or לָבַשׁ K.
<i>to bring</i> בָּוֵא H.	<i>clothes</i> בְּגָדִים
<i>to bring back</i> שׁוּב P. H.	<i>collection</i> מְקִיָּה
<i>to bring forth</i> יָצָא H.	<i>to come</i> בָּוֵא K.
<i>to bring forth children</i> יָלַד H.	<i>to come near</i> קָרַב K.
<i>to bring forth grass</i> יָצָא H.	<i>to command</i> צִוָּה P.
<i>to bring near</i> קָרַב H.	<i>commandment</i> מִצְוָה
<i>to bring up</i> עָלָה H.	<i>company</i> עֵדָה
<i>to brood</i> רָחַף P.	<i>compassions</i> רַחֲמִים
<i>brother</i> אָח	<i>to complete</i> כָּלָה P.
<i>to bruise</i> שׁוּף K.	<i>conception</i> הִרְיוֹן
<i>to build</i> בָּנָה K.	<i>concerning</i> עַל
<i>to burn</i> שָׂרַף K.	<i>to consecrate</i> קָדַשׁ P. H.
<i>to burn incense</i> קָטַר H.	<i>to contain</i> כּוּל P.
<i>burnt-offering</i> עֹלָה	<i>to contend</i> רִיב K.
<i>to bury</i> קָבַר K.	<i>corresponding to</i> כְּלָנֹדֶר
<i>bush</i> שִׁיחַ	<i>counterpart</i> כְּלָנֹדֶר
<i>but (after a negative)</i> כִּי	<i>covenant</i> בְּרִית
<i>to call</i> קָרָא K.	<i>to create</i> בָּרָא K.
<i>to capture</i> לָכַד K.	<i>to creep</i> רָמַשׁ K., שָׂרַץ K.
<i>to cast</i> שָׁלַךְ H.	<i>creeping thing</i> רָמַשׁ, שָׂרַץ
<i>cattle</i> בְּהֵמָה	<i>crimson</i> שָׁנִי
	<i>to crown</i> עָטַר P.

to crush דַּקַּק K. H., שוּף K.

cry זָעַקָה, זַעְקָה

to cry זָעַק K.

cunning עָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַח K.

to cut off כָּרַח K. H.

Damascus דַּמַּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂוֹר

to deceive נָשָׂא H.

the deep תְּהוֹמוֹת

to defile גָּאַל P., טָנַף P.

to deliver הִלָּץ P.

to demolish נָחַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה, תַּאֲוָה

to desire חָמַד K. P.

desolateness תְּהוֹ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

dry land יַבְשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אֶחָד

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קֶדְמָה, קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli עֵלִי

emptiness בָּהוּ

to come to an end כָּלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרַת

even גַּם, אַף

evening עָרֵב

every כָּל

evil adj. רָע, n. רָעָה

eye עֵינִי

*face* פָּנִים, אַפִּים

*to fail* נָפַל K.

*to fall* נָפַל K.

*famine* רָעָב

*father* אָב

*to fear* יָרָא

*female* נְקֵבָה

*to make few* מָעַט H.

*field* שָׂדֶה

*fifth* חֲמִישִׁי

*fig, fig-tree* תְּאֵנָה

*fighting* מִלְחָמָה

*to fill* מָלֵא K. P.

*to find* מָצָא K.

*to finish* פָּלָה P.

*fire* אֵשׁ

*firmament* רָקִיעַ

*fish* דָּגָה

*flame* לֶהֶט

*flesh* בָּשָׂר

*to fly* עָוָה K. P.

*food* מַאֲכָל

*foot* רֶגֶל

*for* conj. כִּי, prep. ל

*forever* לְעוֹלָם

*to forget* שָׁכַח K.

*to form* יָצַר K.

*former state* קִדְמָה

*to forsake* עָזַב K.

*four* אַרְבָּעָה

*fourth* רְבִיעִי

*fowl* עוֹף

*from* מִן

*fruit* פְּרִי

*to be fruitful* פָּרָה K.

*to be full* מָלֵא K.

*garden* גֶּן

*garment* בְּגָד, שְׁלֵמָה

*gate* שַׁעַר

*to gather* קָבֵץ P.

*to be gathered together* קָוָה N.

*gathering together* מִקְוָה

*generations* תּוֹלְדוֹת

*Gibeon* גִּבְעוֹן

*Gihon* גִּיחוֹן

*to give* נָתַן K.

*to give light* אֹר H.

*gladness* שִׂמְחָה

*glory* כְּבוֹד

*to go* הָלַךְ K.

*to go down* יָרַד K.

*to go forth, go out* יָצָא K.

*to go up* עָלָה K.

*gold* זָהָב

*good* טוֹב

*God* אֱלֹהִים, אֵל

*grass* דְּשָׁא

*great* גָּדוֹל

*to be great* גָּדַל K.

*to make great* גָּדַל P.

*greenness* יֶרֶק

*ground* אֲדָמָה

*hail* בָּרָד

*half* חֲצִי

*Haman* הָמָן

*hand* יָד

*handmaid* שִׁפְחָה  
*Havilah* חַוִּילָה  
*he* הוּא  
*head* רֹאשׁ  
*to hear* שָׁמַע K.  
*to hearken* שָׁמַע K.  
*heart* לֵב, לִבָּב  
*heaven* שָׁמַיִם  
*to be heavy* כָּבֵד K.  
*to take heed* שָׁמַר N.  
*heel* עָקֵב  
*help* עֲזָרָה  
*herb* עֵשֶׂב  
*Hiddekel* הַדְּקֵל  
*to hide* הָבִיא H.  
*hither* הֵנָּה  
*to lay hold of* תָּפַס K.  
*holiness* קֹדֶשׁ  
*to be holy* קָדַשׁ K.  
*honey* דְּבַשׁ  
*honor* כְּבוֹד  
*to honor* כָּבֵד P.  
*host* צָבָא  
*house* בַּיִת  
*to hover over* רָחַף P.  
*how* אֵיכָכָה  
*how much less* כִּי אֵלֶּה—how  
*much more* id.  
*husband* אִישׁ  
  
*I* אֲנִי, אֲנִי  
*if* אִם  
*image* צֶלֶם  
*in* בְּ

*incense* קֹטֶרֶת  
*to burn incense* קָטַר H.  
*to increase abundantly* שָׁרַץ K.  
*indeed* אֲמֵן  
*to inhabit* יָשַׁב K.  
*instead of* תַּחַת  
*instruction* מוֹסֵר  
*into* בְּ  
*Israel* יִשְׂרָאֵל  
*it* הוּא, הִיא  
  
*Jacob* יַעֲקֹב  
*Jehovah* יְהוָה  
*Jericho* יְרִיחוֹ  
*Jerusalem* יְרוּשָׁלַם  
*Jew* יְהוּדִי  
*Joseph* יוֹסֵף  
*joy* שִׂשׂוֹן  
*Judah* יְהוּדָה  
*judgment* מִשְׁפָּט  
  
*to keep* שָׁמַר K.  
*to keep back* מָנַע K.  
*to keep Sabbath* שָׁבַת K.  
*kind* n. מִין  
*kindness* חֶסֶד  
*king* מֶלֶךְ  
*to make king* מָלַךְ H.  
*kingdom* מַמְלָכָה, מְלָכוּת  
*to know* יָדַע K.  
*to let know* יָדַע H.  
  
*land* אֶרֶץ, אֲדָמָה  
*large* גָּדוֹל

<i>to lead</i> הָלַךְ H.	<i>to be many</i> רַבָּה K.
<i>leaf</i> עֵלֶף	<i>Mara</i> מָרָא
<i>to leave</i> עָזַב K.	<i>master</i> אֲדוֹן
<i>lest</i> פֶּן	<i>mercies</i> רַחֲמִים
<i>to lie down</i> שָׁכַב K.	<i>merciful</i> רַחוּם
<i>life</i> חַיָּה, חַיִּים, נַפֵּשׁ	<i>mercy</i> חֶסֶד
<i>light</i> אֹרֶךְ	<i>midst</i> תְּוֹכָה
<i>a light</i> מְאֹרֶה	<i>mist</i> אֶד
<i>to give light</i> אֹרֶךְ H.	<i>month</i> חֹדֶשׁ
<i>like</i> כִּי	<i>moon</i> יָרֵחַ
<i>likeness</i> דְּמוּת	<i>Mordecai</i> מֶרְדֳּכַי
<i>little</i> קָטָן	<i>morning</i> בֹּקֶר
<i>a little</i> מְעַט	<i>mother</i> אִם
<i>to live</i> חָיָה, חַיִּי K.	<i>mouth</i> פֶּה
<i>living</i> חַי	<i>much</i> רַב
<i>living thing</i> חַיָּה	<i>to multiply</i> intrans. רַבָּה K.,
<i>lo!</i> הִנֵּה, הֵן !	trans. רַבָּה P. H.
<i>to lodge</i> לִין K.	<i>naked</i> עָרוֹם
<i>lord</i> אֲדוֹן, בָּעַל	<i>nakedness</i> עִירֹם
<i>Lord</i> אֲדֹנָי	<i>name</i> שֵׁם
<i>to love</i> אָהַב K.	<i>Naomi</i> נַעֲמִי
<i>luminary</i> מְאֹרֶה	<i>nation</i> גּוֹי
<i>majesty</i> הִקָּר	<i>to bring near</i> קָרַב H.
<i>to make</i> עָשָׂה K.	<i>to come near</i> קָרַב K.
<i>to make a covenant</i> כָּרַת K.	<i>new</i> חֲדָשׁ
<i>to make few or small</i> מְעַט H.	<i>night</i> לַיִל
<i>to make king</i> מָלַךְ H.	<i>Noah</i> נֹחַ
<i>to make many</i> רַבָּה P. H.	<i>nostril</i> אֶף
<i>male</i> זָכָר	<i>not</i> לֹא, בְּלֹא, אֵל
<i>man</i> אָדָם, אִישׁ, אָנוּשׁ	<i>there is not or was not</i> אֵין
<i>young man</i> לָעִיר	<i>that not</i> פֶּן
<i>manna</i> מָן	<i>not yet</i> טָרָם
<i>many</i> רַב	<i>now</i> (entreaty) נָא, (time) עַתָּה

*to observe* שָׁמַר K.  
*ocean* תְּהוֹמוֹ  
*to offer* עָלָה H., קָרַב H.  
*oil* שֶׁמֶן  
*olive, olive-tree* זֵית  
*one* אֶחָד  
*onyx* שֹׁהַם  
*to open* פָּתַח K.  
*to open the eyes* פָּקַח K.  
*or (in a disjunctive question)*  
 אוֹ

*out of* מִן  
*over* עַל  
*over against* נִגַּד  
*overtake* דָּבַק H.  
  
*pain* עֲצָבוֹן, עֲצָב  
*to part* פָּרַד K. P. H.  
*people* עַם  
*to perish* אָבַד K.  
*Pharaoh* פַּרְעֹה  
*Pharpar* פַּרְפַּר  
*Philistines* פְּלִשְׁתִּים  
*pillar* אֲשֶׁרָה  
*Pison* פִּישׁוֹן  
*place* מָקוֹם  
*to place* נִיחַ H., שָׁם K.  
*to plant* נָטַע K.  
*to pour* יָצַק K.  
*pray! I pray thee* נָא  
*in the presence of* לְפָנַי, לְנֶגְדִי  
 עַל-פָּנַי  
*priest* כֹּהֵן  
*to produce* עָשָׂה K.

*to produce seed* זָרַע H.  
*to pulverize* דָּקַק K. H.  
*pure* טָהוֹר  
*to be pure* טָהַר K.  
*to purify* טָהַר P.  
*to purify one's self* קָדַשׁ Hith.  
*to put* נִיחַ H., נָתַן K., שָׂת K.  
*to put forth* שָׁלַח K. P.  
*to put on clothes* לָבַשׁ or לְבַשׁ K.

*queen* מַלְכָּה  
  
*rain* מָטָר  
*to cause to rain* מָטַר H.  
*to receive* קָבַל P.  
*to recount* סָפַר P.  
*to redeem* גָּאַל K.  
*to reign* מָלַךְ K.  
*to remember* זָכַר K.  
*remnant* שְׁאֵרִית  
*to rend* קָרַע K.  
*reptile* שָׂרָץ, רֶמֶשׂ  
*respecting* אֵלֶי  
*to rest* נִיחַ K., שָׁבַת K.  
*to return* intrans. שׁוּב K.  
*rib* צִלְעַ  
*righteousness* צֶדֶק  
*to rise early* שָׁכַם H.  
*river* נָהָר  
*rock* סֶלַע  
*to roll* גָּלַל K.  
*rule* מִמְשָׁלָה  
*to rule* מָשַׁל K., רָדָה K.

<i>to run</i> רוץ K.	<i>side</i> צֶלַע
<i>Sabbath</i> שַׁבָּת	<i>sight</i> מַרְאָה
<i>to keep Sabbath</i> שַׁבָּת K.	<i>sign</i> אוֹת
<i>sackcloth</i> שַׁק	<i>silver</i> כֶּסֶף
<i>salvation</i> יְשׁוּעָה	<i>sister</i> אָחוֹת
<i>Samuel</i> שְׁמוּאֵל	<i>to sit</i> יָשַׁב
<i>to sanctify</i> קָדַשׁ P. H.	<i>sixth</i> שֵׁשִׁי
<i>to say</i> אָמַר K.	<i>skin</i> עוֹר
<i>sea</i> יָם	<i>to sleep</i> נָשַׁן K.
<i>sea monster</i> תַּנִּין	<i>deep sleep</i> תַּרְדֵּמָה
<i>season</i> מוֹעֵד	<i>small</i> קָטָן
<i>second</i> שֵׁנִי	<i>to make small</i> מָעַט H.
<i>a second time</i> שֵׁנִית	<i>so</i> כֹּה , בֵּן
<i>to see</i> רָאָה K.	<i>to soil</i> טָנָה P.
<i>seed</i> זֵרַע	<i>Solomon</i> שְׁלֹמֹה
<i>to produce seed</i> זָרַע H.	<i>son</i> בֵּן
<i>to seize</i> תָּפַשׁ	<i>sorrow</i> עֲצָבוֹן , עָצַב
<i>to sell</i> מָכַר K.	<i>soul</i> נֶפֶשׁ
<i>to send, send away</i> שָׁלַח K.	<i>sound</i> קוֹל
P. H.	<i>source</i> רֹאשׁ
<i>to separate</i> בָּדַל H., פָּרַד K. P.	<i>to sow</i> זָרַע K.
H.	<i>to speak</i> דִּבֶּר P.
<i>separation</i> בֶּד	<i>species</i> מִין
<i>serpent</i> נָחָשׁ	<i>spirit</i> רוּחַ
<i>servant</i> עֲבָד	<i>splendor</i> הוֹד
<i>to serve</i> עָבַד K.	<i>to spring up</i> (said of grass)
<i>seventh</i> שְׁבִיעִי	דָּשָׂא K.
<i>to sew</i> תָּפַר K.	<i>to sprout</i> צָמַח K. P.
<i>she</i> הִיא	<i>to stand</i> עָמַד K.
<i>shekel</i> שֶׁקֶל	<i>star</i> כּוֹכַב —
<i>to shine</i> אֹרַח K. N.	<i>to station</i> שָׁכַן P. H.
<i>to shoot forth</i> צָמַח K. P.	<i>statue</i> מַצֵּבָה
<i>shrub</i> שִׁיחַ	<i>stone</i> אֶבֶן
<i>to shut, shut up</i> סָגַר K.	<i>to be strong</i> חָזַק K.



*to subdue* כָּבַשׁ K. P.

*subtle* עָרוּם

*suckling* עוּל

*sun* שֶׁמֶשׁ

*to surround* סָבַב K.

*to swear* שָׁבַע N.

*sweat* זְעֵה

*sword* חֶרֶב

*tabernacle* מִשְׁכָּן

*to take* לָקַח K.

*to take off* clothes פָּשַׁט H.

*to teem with* שָׂרַץ K.

*to tell* נָגַד H., סָפַר P.

*tent* אֹהֶל

*that* conj. אֲשֶׁר, כִּי, pron. הוּא

*that not* פֶּךָ

*the* הַ

*then* אָז

*there* שָׁם

*therefore* עַל כֵּן

*third* שְׁלִישִׁי

*this* זֶה

*thistle* דִּרְדֵּר

*thither* שָׁמָּה

*thorn* קוֹץ

*thou* אַתָּה

*throne* כִּסֵּא

*thus* כֵּן

*Tigris* חֲדָקִל

*to till* עָבַד K.

*time* (duration) עֵת

*time* (repetition) פְּעַם

*to* אֶל-, לְ

*to cause to toil* הִנִּיעַ P. H.

*to touch* נָגַע K.

*tree, trees* עֵץ

*trouble* צָרָה

*troughs* רֶהֱטִים

*to be found true* אָמֵן N.

*truly* אֱמִנָם

*tunic* כְּתֹנֶת

*to turn* הִפֵּךְ K.

*two* שְׁנַיִם

*under* תַּחַת

*until* עַד

*unto* אֶל-, עַד

*upon* עַל

*Ur* אֹר

*vapor* אָדָם

*to be verified* אָמֵן N.

*very* מְאֹד

*vessel* כֵּלִי

*virgin* בְּתוּלָה

*voice* קוֹל

*to walk* הֵלֵךְ K.

*to walk about* הֵלֵךְ Hith.

*war* מִלְחָמָה

*to wash* רָחַץ K.

*water* מַיִם

*to water* שָׁקָה H.

*way* דֶּרֶךְ

*to wear* לָבַשׁ or לָבַשׁ K.

*to weary* הִנִּיעַ P. H.

*to be weary* הִנִּיעַ K.

*well* n. בָּאֵר

*what?* מָה

*whatever* מִהַ

*whence?* מֵאֵינָן

*where?* אֵי, אֵימָה

*which* אֲשֶׁר

*whither?* אֵימָה

*who* אֲשֶׁר

*who?* מִי

*whoever* מִי

*whole* כָּל

*why?* לָמָּה, לְמָה

*wife* אִשָּׁה

*wilderness* מִדְבָּר

*wind* רוּחַ

*window* אֶרְבֶּה

*wing* כַּנָּף

*to be wise* שִׁכַּל H.

*to act wisely* שִׁכַּל H.

*with* עִם, בְּ, אֶת

*to withhold* כָּלָא K., מִנֵּעַ K.

*woman* אִשָּׁה

*word* דְּבַר

*work* מְלָאכָה

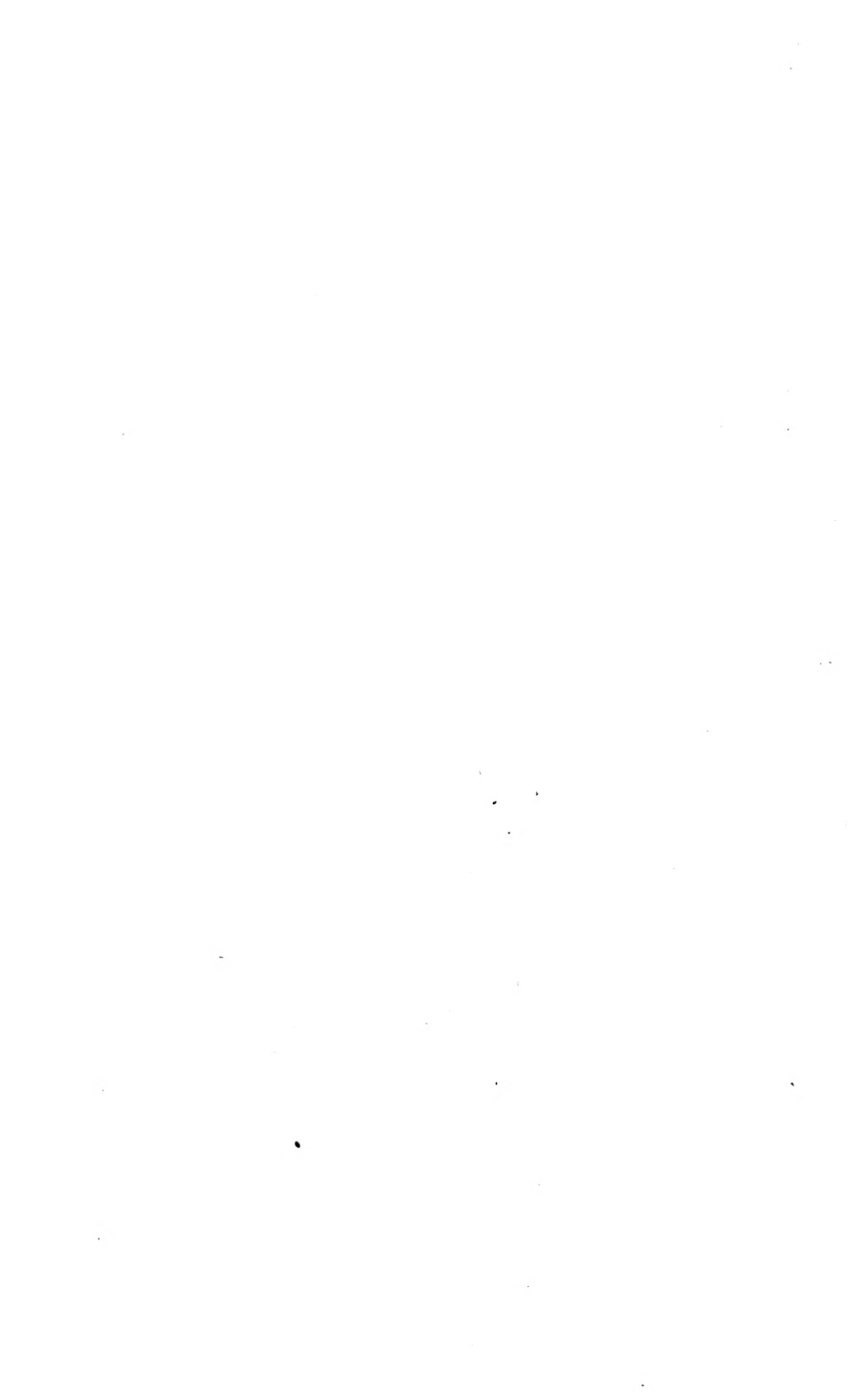
*year* שָׁנָה

*yet* עוֹד

*young man* יָעַר

*Zion* צִיּוֹן











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